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# THE Mothers Blessing.

OR,  
The Godly counsell of  
a Gentlewoman, not long  
since deceased, left behind her  
for her CHILDREN.

Containing many good Ex-  
hortations, and good Admoni-  
tions, profitable for all Parents  
to leave as a Legacy to their  
CHILDREN.

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By Miss DOROTHY LEIGH.

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Prov. 1. 8. My son, bear the instruction of  
of thy Father, and forsake not the law  
of thy Mother.

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Andrew Crooke. 1656.



¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶

To the high and ex-  
cellent Princess the Lady  
*Elizabeth her Grace, Daugh-*  
*ter to the High and Mighty*  
*King of Great Britain, and*  
*Wife to the Illustrious*  
*Prince, the Count*  
*Palatine of the*  
*Rhine;*

D. L. wisheth all Grace  
and prosperity here,  
and glory in the  
World to come.

Most Worthy and Re-  
nowned Princesse, I  
being troubled and wearied  
with fear, lest my children  
should not finde the right

## The Epistle

way to Heaven, thought with my selfe, that I could doe no lesse for them, than every man will doe for his friend, which was to write them the right way that I had truely observed out of the Written Word of God, lest for want of warning, they might fall where I stumbled, and then I should think my selfe in the fault, who knew there were such downfals in the world, that they could hardly climbe the Hill to Heaven without helpe, and yet had not told them thereof. Wherefore I write them the right and ready way to Heaven,  
well

## Dedicatorie.

well warranted by th: Scriptures of the Old and New Testament; which is the true Word of God, and told them how many false paths they should finde, how they should finde them, and what care they should have to shun them: if they took a false way, what a trouble they should have in turning agin, what danger if they went on, and of many doubts which the World would make without a cause, and how silent it would be in danger. Thus when I had written unto them of these things I was at much peace, quiet, and contentment.

## The Epistle

But as no contentment in  
the World continueth long :  
so suddenly there arose a  
new care in my mind ; how  
this Scroule should be kept  
for my children , for they  
were too young to receive  
it , myself too old to keep it ,  
men too wise to direct it ,  
the world too wicked to en-  
dure it . Then in great  
griefe I looked up to Hea-  
ven , from whence I know  
cometh all comfort ; and  
looking up , I saw a most an-  
gelicall throne of Princely  
Peeres , and peerlesse Prin-  
cesses prepared for Heaven ,  
and yet by the appointment  
of God were here to comfort

## Dedicatorie.

us on the earth : Then I perceived that this Throne was the joy of England; then I considered, that the highest bloud had the lowest minde; then I saw Humility looking downward, while the sweet slips of her vertue grew upward : then, even then, Princely Lady, I beheld your milde and courteous countenance : which shewed, your heart was bent to do good to all. Wherefore without fear, and with much faith, I adven-tured to make your Grace the Protectresse of this my Book, knowing that if you would but suffer your name

## The Epistle

so be seen in it, Wisdome  
would allow of it, and all the  
wicked wnde in the world  
could not blow it away. The  
Lord multiply his graces  
more and more on you, and  
vouchsafe unto you a nume-  
rous posterity: in whom your  
Grace may receive much  
joy and comfort, and Gods  
Church and true Religion,  
continuall defence and pro-  
pagation.

Your Graces in  
all humble and  
observant duty,

D. L.

To



To my beloved Sons,  
GEORGE, JOHN, and  
WILLIAM LEIGH,  
all things pertaining to  
life and godlinesse.

MY Children, GOD having taken your Father out of this vale of tears to his everlasting mercy in Christ; my selfe not only knowing what a care he had in his life time, that you should be brought up godlily, but also at his death being charged in his Will, by the love and duty which I bare him to see you well instructed and brought up in knowledge: I could not choose but seek (according as I was

## The M O T H E R

in duty bound) to fulfil his will in all things, desiring no greater comfort in the world then to see you grow in godlinesse, that so you might meet your Father in Heaven, where I am sure he is: my self being a witnessse of his faith in Christ. And seeing my self going out of the World, and you but coming in, I know not how to performe this duty so well, as to leave you these few lines, which will shew you as well the great desire your Father had, both of your spirituall and temporall good, as the care I had to fulfill his will in this: knowing it was the last duty I should performe unto him. But when I had written these things unto you, and had (as I thought) something fulfilled your Fathers request, yet I could not see to what purpose it should tend, unlesse it were sent abroad to you: for should it be left with the eldest, it is likely the youngest should have but little part in it. Wherefore setting aside all fear, I have adventured to shew my imperfections to the view of the World, not regarding

to her three Sons.

regarding what censure for this shall be laid upon me, so that herein I may shew my selfe a loving Mother, and a dutifull Wife. And thus I leave you to the protection of him that made you, and rest till death

Your fearfull, saithfull, and  
carefull Mother,

D. L.



### *Counsell to my Children.*

MY Sons, the readers of this book,  
I do you not intreat  
To bear with each misplaced word :  
for why ? my pain's as great  
To write this little book to you  
(the world may think indeed)  
As it will be at any time  
for you the same to read,

But this I much and oft desire,  
that you would do for me,  
To gather honey of each flower,  
as doth the lab'rous Bee.  
She looks not who did place the plant,  
nor how the flower did grow ;  
Whether so stately up aloft,  
or neer the ground below.

But

## *Counsell to my Children.*

But where she finds it there she works,  
and gets the wholesome food,  
And bears it home, and layes it up,  
to do her Country good :  
And for to serve her self at need,  
when Winter doth begin,  
When storm and tempest is without,  
then she doth find within,

A sweet and pleasant wholesome food,  
a house to keep her warme,  
A place where softly she may rest,  
and be kept from all harme ;  
Except the Bee that idle is,  
and seekes too soon for rest,  
Before she filled hath her house,  
whereby her state is blest. .

And then as she did rest too soone,  
too soon she sorrow knowes ;  
When storms and tempests are without  
then she her selfe beslowes ;

She

*Counsell to my Children.*

She looketh out and seeth death  
ready her to devour,  
Then doth she wish that she had got  
more of the wholesome flow'r.

For why? within her store is spent  
before the Winter's past.  
And she by no means can endure  
the stormy winters blast.  
She looketh out and seeth death,  
and findes no lesse within:  
Then too too late for to repent,  
you see she doth begin.

Therefore see you not idle be,  
this I would have you know.  
Be sure still that the ground be good,  
whereon the plant doth grow.  
Then gather well and lose no time,  
take heed, now you do see;  
Lest you be unprovided found,  
as was the idle Bee.

D. L.  
The

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THE



# THE Mothers Blessing.

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## CHAP. I.

*The occasion of writing this Book,  
was the consideration of the care  
of Parents for their children.*

**M**Y Children, when I did  
truely weigh , rightly  
consider, and likewise perfect-  
ly see the great care, labour,  
travell, and continuall study,  
which parents take to enrich  
their Children ; some wearing  
their

---

their bodies w<sup>t</sup>n labour, some  
breaking their sleepes with  
care, some sparing from their  
own bellies, and many ha-  
zarding their soules, some by  
bribery, some by simony, o-  
thers by perjury, and a multi-  
tude by usury ; some stealing  
on the Sea, others begging by  
Land , portions from every  
poor man , not caring if the  
whole Common-wealth be im-  
poverished, so their children be  
enriched : for themselves, they  
can be content with meat ,  
drinke and cloth, so that their  
children by their means may  
be made rich ; alwayes abusing  
this portion of Scripture, *He*  
*that provideth not for his own Fa-*  
*mily is worse then an Infidell :* e-  
ver seeking for the temporall  
things of this world, and for-  
getting

getting those things which be eternall. When I considered these things, I say, I thought good (being not desirous to enrich you with transitory goods) to exhort and desire you to follow the counsell of Christ: First seek the Kingdome of God and his Righteousnesse, and then all these things shall be administered unto you.

## C H A P. 2.

*The first cause of writing is a Motherly affection.*

**B**ut let you should marvel, my children, why I do not according to the usuall custome of Women, exhort you by words and admonitions rather then by writing; a thing so unusuall among us, and especially in such a time when

when there be so many godly Books in the world that they mould in some Mens studies while their masters are mard because they will not m ditate upon them ; as many men garments moth-eat in their Chest , while their Christian brethren quake with cold in the street for want of covering : know therefore that it was the Motherly affection that I bare unto you all ; which made me now (as it often hath done heretofore ) forget my self in regard of you , neither care I what you or any shall thinke of me , if among many words I may write but one sentence , which may make you labour for the spirituall food of the soul , which must be gathered every day out of the Word

Word, as the children of Israel gathered *Manna* in the Wildernesse. By the which you may see it is a labour : but what labour ? A pleasant labour, a profitable labour : a labour without the which the soul cannot live. For as the Children of Israel must needs starve, except they gathered every day in the Wildernesse and fed of it : so must your souls, except you gather the spirituall *Manna* out of the Word every day, and feed of it continually : for as they by that *Manna* comforted their hearts, strengthned their bodies, and preserved their lives ; so by this heavenly Word of God, you shall comfort your souls, make them strong in faith, and grow in true godlinnesse :

ness:and finally, preserve them with great joy, to everlasting life, through faith in Christ: whereas, if you desire any food for your souls that is not in the written Word of God, your souls die with it, even in your hearts and mouthes; even as they that desired other food, died with it in their mouths, were it never so dainty, so shall you, and there is no recovery for you.

## C H A P. 3.

*The best labour is for the food of the soul.*

O H my children, is not this a comfortable labour? Our Saviour Christ saith, Labour not for the meat that perisheth, but for the meat that endureth to everlasting life: and yet

I see and fear you shall see, how many there be that crosse Christ in these words; nay, rather crosse themselves: for contrary to our blessed Saviours counsell, they labour for the meat that perisheth, and in the mean time they lose the food of everlasting life. This (my beloved sonnes, and dear children) is the cause that maketh me so much to fear you, and those who hereafter shall come of you, because I see so many that regard not the words of our Saviour Christ, who came from the high Throne of G O D, and preached to us, and prayed for us, and took our flesh upon him, and kept us without sin; refusing no company, healing every sicknesse and disease, fed the

the hungry , gave pardon to every sinner that would but aske it, dyed for us, endured the pains of hell for us ; yea, more then this , even in our own flesh he overcame sinne , death and hell ; yea more then this , also he carryed our flesh into heaven , in the sight of many , and there keeps it , and is become a Mediator for us in it ; he joyned himself to us in our flesh , as it is written , *He took our flesh upon him : He taught us to joyn our flesh unto him by faith , that where he is , there we might be with him also :* and if we will not follow him that hath done all this for us , and much more than I can write or declare , how unthankfull shall we shew our selves ?

My

My dear children, have I not cause to fear? The holy Ghost saith by the Prophet, *Can a mother forget the child of her womb?* As if he should say, Is it possible that she which hath carried her child within her, so neer her, and brought it forth into the World with so much bitter pain, so many groans and cries, can forget it? Nay, rather, will she not labour now till Christ be formed in it? Will she not blesse it every time it sucks on her brest, when she feels the bloud come from her heart to nourish it? Will she not instruct it in the youth, and admonish it in the age, and pray for it continually? Will she not be afraid that the child which she indured such pain for, should indure endlesse pain

Esa 49.  
15.

Rom.  
9.3.

in Hell? Could St. Paul say unto the Galatians, that were but strangers to him concerning the flesh only, he had spent some time amongst them, to bring them to the profession of the truth, from which he feared they w<sup>o</sup>uld fall? And could he, I say, write unto them, *My little children, of whom I do travell again in birth, untill Christ be formed in you?* And can any man blame a mother ( who indeed brought forth her child with much pain ) though she labour again till Christ be formed in them? Could St. Paul wish himself separated from God for his Brethrens sake? And will not a Mother venture to offend the world for her Childrens sake? Therefore let no man blame a Mother, though she something exceed

exceed in writing to her Children, since every man knows that the love of a mother to her children, is hardly contained within the bounds of reason. Neither must you my sons when you come to be of judgment, blame me for writing to you, since Nature telleth me, that I can't of long be here to speak unto you, and this my minde will continue long after me in writing; and yet not my minde, but I seek to put you in minde of the words of our Saviour Christ, which saith, *Labour not for the meat that perisheth, &c.* where you see that the food of the soul is to be gotten by labour. *Why stand you here?* (saith Christ) Here is no time to be idle; they that will rest with Christ in heaven, must

Ioh. 6.  
17.

Mat. 20.  
6.

labour to follow him here on earth. *bl. ss'd are the dead that die in the Lord, for they rest from their labour.* Thus you see, if you will go to the place which Christ hath bought for you, you must labour to follow Christ; he laboured to get it for you, or else all your labour would have been as nothing: and now you must labour to lay hold on him, or else all your labour will be worth nothing. Many there be that labour the clean contrary way; for they leave Christ, and take hold of traditions; and a number loyter, and by that means never get hold on Christ. And this is the cause why I write unto you, that you might never fly from him with the one, nor yet loyter with the other; but that you might learn

learn to follow him, and to take hold of him in the written Word of God, where you shall finde him (as Christ himself witnesseth) and no where else. *Search the Scriptures* (saith he) for they testifie of me. Labour therefore that you may come unto Christ.

Joh. 5.  
35.

### CHAP. 4.

*The second cause is, to stir them up to write.*

**T**HE second cause, my sons, why I write unto you, (for you may think that had I had but one cause, I would not have changed the usuall order of women) is needfull to be known, and may do much good. For where I saw the great mercy of God toward you, in making you men, and placing you amongst the wise; where

you may learn the true written word of God , which is the path-way to all happiness, and which will bring you to the chief City new *Jerusalem*; and the seven liberall Sciences , whereby you shall have at least a superficial sight in al things, I thought it fit to give you good example , and by writing to intreat yon, that when it shall please God to give both vertue and grace with your learning, he having made you men, that you may write and speak the word of God without offend-ing any, that then you would remember to write a book unto your children, of the right and true way to happiness, which may remain with them and theirs for ever.

## CHAP. 5.

*The third cause is, to move women  
to be careful of their Children.*

**T**HE third is, to encourage Women, (who, I fear, will blush at my boldnesse) not to be ashamed to shew their infirmities, but to give men the first and chief place: yet let us labour to come in the second: and because we must needs confesse that sin entred by us into our posterity; let us shew how carefull we are to seek to Christ, to cast it out of us, and our posterity; and how fearefull we are that our sin should sink any of them to the lowest part of the earth; wherefore let us call upon them to follow Christ, who will carry them to the height of heaven.

CHAP.

## C H A P. 6.

*The fourth cause is, to arme them  
against poverty.*

**T**HE fourth cause is, to desire you that you will never fear poverty, but alwayes know it is the state of the children of God to be poor in the world. Christ saith, *Ye shal have the poor with you alwayes.* It may be, he hath appointed you or yours to be of this poor number. Do not strive against Christ, *It is as hard (saith he) for a rich man to enter into heaven, as for a Camel to go through the eye of a needle.* S. James saith, *Wo be to you that are rich.* S. Paul saith, *The desire of money is the root of all evill.* Which if it be true, as it is not to be doubted of, and you fear poverty, then it doth necessarily follow, that you will desire the

Joh. 12.  
8.

Mat. 19.  
24.

Jam. 5.  
2, 3.

1 Tim.  
15. 20.

the root of all evill, which is money, and so become good for nothing. The fear of poverty maketh men run into a thousand sins; which nothing else could draw them to: for many fearing the cold stormies of poverty, which never last long, run on to the hot fire of Hell, which never hath an end. This matter requireth many words, for it is hard to persuade the nature of man from the fear of poverty, wherefore I will speak more of that afterwards: only I now say, fear not to be poor with *Lazarus*, but fear a thousand times to be rich with *Dives*.

## CHAP. 7.

*The fifth cause is, not to fear death.*

**T**HE fifth cause is, to desire you never to fear death,

B 5 for

Matth.  
16. 20.

for the fear of death hath made many to deny the known truth, and so have brought a heavy judgment of God upon themselves. A great reason why you should not fear death, is, because you can by no means shun it, you must needs endure it: and therefore it is meet that you should be alwayes prepared for it, and never fear it, *He that will save his life, saith Christ, shall lose it, and he that will lose his life for my sake and the Gospels, shall find it.* Do not fear the pains of death, in what shape soever he comes: for perhaps thou shalt have more pains upon thy bed, and be worse provided to bear them, by reason of some grievous sicknesse, then thou art like to feel when God shall call thee forth to witnesse his truth.

truth. The only way not to fear death, is always to be provided to die. And that thou mayest alwayes be provided to die, thou must be continually strengthening thy faith with the promises of the Gospell, as *He that liveth and believeth, shall not die, and though he were dead yet shall he live. Meditate in the Law of the Lord day and night ( as the Psalmist saith ) and then thou shalt be fit to bring forth fruit in due season : then shalt thou be fit to serve God, thy King, and Country, both in thy life, and in thy death, and alwayes shalt shew thy selfe a good member of Jesus Christ, a faithfull subject to thy Prince, and alwayes fit to governe in the Christian Common wealth , and then thou maist faithfully and*

Joh. 11.  
25. 26.  
Ps. 1. 2.

Rom.  
14.8.

and truly say, *Whether I live or die, I am the Lords.* But without continuall meditation of the word, this cannot be done. And this was one of the chief causes why I write unto you, to tell you that you must meditate in the word of God: for many read it, and are never the better, for want of meditation. If ye hear the Word and read it without meditating thereon, it doth the soul no more good, than meat and drink doth to the body, being seen and felt, and never fed upon: for as the body will die, although it see meat; even so will the soul, for all the hearing and reading of the Word, if that ye do not meditate upon it, and gather faith, and strengthen it, and get hold of Christ; which if ye do, Christ

Christ will bring you to the Kingdome of his Father ; to which you can come by no means, but by faith in him.

## C H A P . 8 .

*The sixth cause is, to persuade them  
to teach their children.*

THE sixth reason is, to instruct and desire you, and in some sort to command you, that all your Children, be they Males or Females, may in their youth learn to read the Bible in their own mother tongue : for I know it is a great help to true godlinessse. And let none of you plead poverty against this ; for I know that if you be neither covetous, prodigall, nor idle, either of which sins will let no vertue grow where they come, that you need not fail in this : but if you follow the

the Commandement of the Lord, and labour six days, and keep the seventh holy to the Lord, and love him with all your heart, soul and strength, you will not only be willing, but also able to see them all brought up to read the Bible. *Solomon that was wise, by the spirit of God, said, Remember thy Creator in the dayes of thy youth : and ye are also commanded to write it upon the wals of your houses and to teach it your children: I know (saith God) that Abraham will teach his children, and his childrens children, to walke in my Commandements : also I further desire you, because I wish all wel, and would be glad you should do as much as could be in the Wildernesse of the World, that if any shall at any time desire you*

Eccles.  
12.

Deut.  
11. 19,  
20.  
Gen.  
18. 19.

you to be a witnesse in the baptizing of their child, that then you shall desire the person so desiring, to give you his faithfull word, that the child shall be taught to read, so soon as it can conveniently learn, and that it shall so continue, till it can read the Bible. If this will not be granted, you shall refuse to answer for the child, otherwise do not refuse to be a witnesse to any : for it is a good Christian duty. Moreover, forget not, whether you answer for the child or no, to pray that the child baptized may receive the holy Ghost, with all other children of the faithfull, especially when you are where a child is baptized ; for it is your duty to pray for the increase of the Church of God.

P.C. 122.  
9.

God. Pray for the peace of Jerusa-  
lem, (saith the Psalmist) let them  
prosper that love thee.

### C H A P. 9.

*The seventh cause is, that they should  
give their Children good names.*

THE seventh cause is, to intreat you, that though I do not live to be a witnessse to the baptizing of any of your children ; yet you would give me leave to give names to them all. For though I do not think any holiness to be in the name, but know that God hath his in every place , and of every name ; yet I see in the Bible, it was observed by God himself, to give choise names to his children, which had some good signification. I think it good therefore, to name your children, after the names of the Saints

Saints of God, which may be a means to put them in minde of some virtues, which those Saints used; especially when they shall read of them in the Bible: and seeing many are desirous to name both their own children and others after their own names, this will be a means to increase the names of the Saints in the Church, and so none shall have occasion to mislike his name, since he bear-  
eth the name of such a Saint, as hath left a witnesse to the world, that he lived and dyed in the true faith of Jesus Christ. The names I have chosen you are these, *Philip, Elizabeth, James, Anna, John and Susanna*. The virtues of them that bore those names, and the causes why I chose them, I let passe,

\* *The story of Susanna though it be not Canonicall, nor to be equalled to those books that are, yet it may be true and of good use, as many other Histories written by men, are.*

passé, and only mean to write of the last name, \* *Susanna*, famous through the world for chastity; a virtue which always hath been, and is of great account; not only amongst the Christians and people of God, but even among the Heathens and Infidels; In so much that some of them have written, that a woman that is truly chaste, is a great partaker of all other virtues; and contrariwise, that the woman that is not truly chaste, hath no virtue in her. The which saying may be well warranted by the Scripture; for who so is truly chaste, is free from idlenessse and from all vain delights, full of humility, and all good Christian virtues; who so is chaste, is not given to pride in apparel,  
nor.

nor any vanity, but is alwayes either reading, meditating or practising some good thing which she hath learned in the Scripture. But she that is unchast, is given to be idle; or if she do any thing, it is for vain glory, and for the praise of men, more then for any humble, loving and obedient heart that she beareth unto God and his word, who said, *six dayes shalt thou labour*; and so left no time for idleness, pride or vanity; for in none of these is there any holinesse. The unchast woman is proud, and alwayes decking her self with vanity, and delights to hear the vain wordes of men, in which there is not only vanity but also so much wickednesse, that thevain words of men, and wo-

Exod.  
20. 9.

womans vaines in hearing them, have brought many women to much sorrow and vexation, as woesfull experience hath, and will make many of them confess.

But some will say, had they only lent an eare to their words, they had done well enough.

To answer which, I would have every one know, that one sin begetteth another: The vain words of the man, and the idle cares of the woman beget unchast thoughts oftentimes in the one; which may bring forth much wickedness in them both.

Gen. 3.  
2.

Man said once, *The woman which thou gavest me beguiled me, and I did eat:* But we women now may say, that men lie in waite

wait every where to deceive us, as the Elders did deceive *Susanna*. Wherefore let us be as she was, chaste, watchfull, and wary, keeping company with Maids. Once *Iudas* betrayed his Master with a kisse, and repented it; but now men like *Iudas* betray their Mistresses with a kisse, and repent it not, but laugh and rejoice that they have brought sin and shame to her that trusted in them. The only way to avoid all which is to be chaste with *Susanna*, and being woman, to embrace that vertue, which being placed in a woman, is most commendable.

An unchaste Woman destroyeth both the body and the soul of him she seemeth most to love, and it is almost impossible

Pov. 1.  
18.

ble to set down the mischiefs, which have come through unchaste women. *Solomon* saith, that her steps lead to hell. Wherefore bring up your daughters as *Susanna's* parents brought up her: teach them the Law of the Lord continually, and alwayes periwade them to embrace this vertue of Chastity.

It may be that some of you will marvell, since I set down names for the imitation of their vertues that bore them, why I placed not *Mary* in the first place, a woman vertuous above all other women. My reason was this: because I presumed, that there was no woman so sensles as not to look what a blessing God hath sent to us women, through that gracious Virgin, by whom it pleased God, to take

take away the shame which  
Evah our Grand-mother had  
brought to us: For before men  
right say, The woman begui-  
led me, and did eat the poyson-  
ous fruit of disobedience, and I  
did. & now man may say, if he  
say truē, the woman brought  
me a bavour, and I feed on him  
by faith, and live. Here is this  
great and woful! shame taken  
from women, by God working  
in a woman: men claime no  
part in it: the shame is taken  
from us, and from our poste-  
rity for ever. *This seed of the*  
*woman hath taken down the serpents*  
*head:* and now, whosoever can  
take hold of the seed of the  
Woman by faith, shall surely  
live for ever. And therefore all  
generations shall say, that she  
was blessed, who brought us

Gen. 1.  
15.

Joh. 6.  
53. a Saviour, the fruit of obedience, that whosoever feedeth of, shall live for ever : and except they feed of the seed of the Woman , they have no life. Will not therefore all women seek out this great grace of God, that by *Mary* hath taken away the shame which before was due unto us ever since the fall of man ?

*Mary* was filled with the holy Ghost, and with all goodness, and yet is called the blessed Virgin : as if our God should (as he doth indeed) in brief comprehend all other virtues under this one virtue of chastity : wherefore I desire that all women, what name soever they bear, would learn of this blessed Virgin , to be chaste : for though she were more replete

nicht with grace then any other, and more freely beloved of the Lord, yet the greatest title that she had, was, that she was a blessed and pure Virgin: which is a great cause to move all women; whether they be Maids or Wives, (both which estates she honoured) to live chastely; to whom for this cause God hath given a cold and temperate disposition, and bound them with these words, *Thy desire shall be subject to thy husband.* As if God in mercy to women, should say; You of your selves shall have no desires, only they shal be subject to your Husbands: which hath been verified in Heathen women so, as it is almost incredible to be beleeeved: for many of them, before they would be

Gen. 3.  
15.

C defiled

defiled, have been carelesse of their lives, and so have endured all those torments that men could devise to inflict upon them, rather then they would lose the name of a modest Maid, or a chaste Matron. Yea, and so far they have been from consenting to any immorality, that if at any time they have been ravished, they have either made away themselves, or at least have separated themselves from company, not thinking themselves worthy of any society, after they have once been deflowered, though against their wils. Wherefore the woman that is infected with the sin of uncleanness, is worse then a beast, because it desireth but for nature, and she to satisfie her corrupt lusts.

Some

Some of the Fathers have written, that it is not enough for a woman to be chaste, but even so to behave her self, that no man may think, or deem her to be unchaste. We read that in the Primitive Church, when there were warres between the Christians and the Pagans, if at any time the Pagans had got victory, that then they would seeke to deflowre the Virgins; to the which sin, before the Christians would yeeld, they would continually lay violent hands upon themselves, in so much that the Doctors of the Church were oftentimes constrained to make divers Sermons and Orations to them, to dissuade them from that cruelty which they inflicted upon themselves, rather then

they would suffer themselves to be deflowered: such a disgrace did they think it, to have but one spot of uncleanness; and yet none of these were so holy as this *Mary*, this pure and undefiled Virgin.

Some Godly and reverend men of the Church have gathered this, that there were five women of great vertue in the time of the Law: the first Letters of whose names do make her whole name: to shew that she had all their vertues wholy combined in her: as namely, *Michal*, *Abigail*, *Rachel*, *Judith*, and *Anna*.

She was as faithfull to her Husband, as *Michal*, who saved her Husband *David* from the fury of *Saul*, although he were her Father, and her King, not pre-

I Sam.  
19. 12.

preferring her own life, before  
the safety of her Husbands She  
was as wise as *Azizil*, who is  
highly commended for her  
wisdom: amiable in the sight  
of her Husband as *Rachel*: stout  
and magnanimous in the time  
of trouble, as *Judith*: patient  
and zealous in prayer, as *Anna*.  
Seeing then, that by this one  
name many vertues are called  
to remembrance, I think it  
meet that good names be given  
to all women, that they might  
call to minde the vertues of  
those women, whose names  
they bear: but especially above  
all other morall vertues, let  
women be perswaded by this  
discourse, to imbrace Chastity;  
without which, we are meer  
beasts, and no women.

1 Sam.  
25. 3.  
Gen. 7.  
97.

1 Sam.  
10, 11.

## C H A P . 10.

*Reasons of giving good names to Children.*

I F ye shall think me too tedious about the naming your children; I tell you that I have some reasons for it, and the first is this, to make them read in the Bible the things which are written of those Saints, and learn to imitate their vertues. Secondly, because many have made a God of the Virgin Mary, the Scripture warranting no such thing, and have prayed to her, (though there they shal finde that she was a woman; yea, and a comfort to all women; for she hath taken away the reproach which of right belonged unto us; and by the seed of the woman we are all saved.) It was therefore fit I should

should speak largely of that name. Thirdly, seeing many have heretofore, and now do make images of Saints ; to put them in minde of the Saints, and so by little and little, have at last worshipped the workes of their own hands, for fear of forgetting the Saints, have forgotten the second Commandement : I thought it better to have you remember them by hearing their names, and by reading what they taught us in the Scripture, and how they lead their lives, then by looking upon a painted piece of paper, or a carved stone. And this by the way may be maruelled at, that they which love to worship Images, never love to name their children after the names of the Saints; for if they

had so done, by this time we should have had no other names, but *Matthew*, *Marke*, *Luke*, *John*, *Timothy*, and such as followed Christ faithfully. The *Moses* and his mildness would be more talked of; *Samuel* and his obedience would be more sought after; *Abraham* and his faithfulness would be more followed. Lastly, this I will tell you, that there is no man but will be ashamed to do any thing which shall disgrace the good name, after which he is called; as if one should say, Is this a *Moses*? is this an *Elias*? and hath such qualities as these?

## C H A P. 11.

*Children to be taught betimes, and brought up gently.*

**I** Am further also to intreat you that all your children may

may be taught to read, beginning at four years old, or before, and let them learn till ten, in which time they are not able to do any good in the Common wealth, but to learn how to serve God, their King and Country, by reading. And I desire, intreat, and earnestly beseech you, and every one of you, that you will have your children brought up with much gentleness, and patience. What disposition soever they be of, gentleness will soonest bring them to vertue : for frowardnesse and curstnesse doth harden the heart of a child, and maketh him weary of vertue : Among the froward thou shalt learn frowardnesse : let them therefore be gently used, and alwayes kept from idleness

Prov. 22.  
6.

nestle, and bring them up in the Schooles of learning, if you be able and they fit for it. If they will not be Scholars, yet I hope they will be able, by Gods grace, to read the Bible, the Law of God, and be brought to some good Vocation or calling of life. Solomon saith, *Teach a childe in his youth, the trade of his life, and he will not forget it, nor depart from it when he is old.*

C H A P. 12.  
*Choice of Wives.*

NOW for your Wives, the Lord direct you, for I cannot tell you what is best to be done; Our Lord saith, *First seek the kingdome of God and his righteousness, and all things else shall be ministred unto you.* First, you must seek a godly wife, that

that she may be a help to you in godlinesse. For God said, *It is not good for man to be alone : let him have a help meet for him.* And she cannot be meet for him, except she be truely godly: for God counteth that the man is alone still, if his wife be not goodly : If I should write unto you, how many the Scripture maketh mention of, that have been drawn to sin, because they marryed ungodly wives, it would be tedious for you to read.

The world was drowned because men marryed ungodly wives. Solomon who was not only the wisest man that ever was but was also mightily endued with the Spirit of God, by marrying Idolatrous women, fell (for the time) to Idolatry. Never

Gen. 2.  
18.

Gen. 6.  
2, 3.  
1 King  
11. 4.

Never think to stand, where Solomon fell. I pray God that neither you, nor any of yours may at any time marry with any of those, which hold such superstitions, as they did, or as some do now; as namely to pray to Saints, to pray in Latine, to pray to go to Purgatory, &c. Let not riches or mony bring your posterity to this kind of Tradition. The beloved Apostle of Christ saith *Love not the world, nor the things that are in the world;* for he knew well that a little that a man loveth not, would suffice him: a little with a godly woman is better then great riches with the wicked. *Rebecca saith, I shall be weary of my life, if Jacob take a wife of the Daughters of Heth:* as if she should say, if my son

son marry an ungodly Wife, then all my comfort of him and his is gone, and it will be a continuall grief to me, to see him in league and friendship amongst the wicked. It such shame and sin cometh upon my son, as can by no means be helped, nor by no means comforted, what availeth me then to live?

*Be not unequally yoked* (saith the Holy Ghost.) It is indeed very unequal, for the godly and ungodly to be united together; that their hearts must be both as one, which can never be joyned in the fear of God, and faith of Christ. Love not the ungodly; marry with none except you love her, and be not changeable in her love: let nothing after you have made

made your choice, remove your love from her ; for it is an ungodly and very foolish thing for a man to mislike his own choice, especially since God hath given a man much choice amongst the godly ; and it was a great cause that moved God to command him to marry with the godly, that there might be a continuall agreement between them.

## C H A P. 13.

*It is a great folly for a man to mislike his own choice.*

M E thinks I never saw a man shew a more senselesse simplicity, then in misliking his own choice, when God hath given a man almost a world of women to chuse him a wife in. If a man have not wit enough to chuse him one whom

whom he can love to the end, yet methinks he should have discretion to cover his own folly, but if he want discretion, methinks he should have policy, which never fails a man, to dissemble his own simplicity in this case. If he want wit, discretion, and policy, he is unfit to marry any woman.

Doe not a woman that wrong, as to take her from her friends that love her, and after a while to begin to hate her. If she have no friends, yet thou knowest not, but that she may have a husband that may love her. If thou canst not love her to the end, leave her to him that can.

Me thinks my son could not offend me in any thing, if he served God, except he chose a wife

wife that he could not love to the end : I need not say, if he served God ; for if he served God, he would obey God, and then he would chuse a godly wife, and live lovingly and godly with her, and not to do as some man who taketh a woman to make her a companion and fellow, and after he hath her he makes her both a servant & drudge. If she be thy wife, she is alwayes too good to be thy servant, and worthy to be thy fellow. If thou wilt have a good wife, thou must go before her in all goodnessse and shew her a pattern of all good vertues, by thy godly and discreet life : and especially in patience, according to the counsell of the holy Ghost : Bear with the woman as with the weaker

weaker vessel. Here God sheweth that it is her imperfection that honoureth thee, and that it is thy perfection that maketh thee to bear with her; follow the counsell of God therefore, and bear with her. God willed a man to leave Father and Mother for his Wife. This sheweth what an excellent love God did appoint to be between man and wife. In truth I cannot by any means set down the excellency of that love: but this I assure you, that if you get wives that be godly, and you love them, you shall not need to forsake me: whereas if you have wives that you love not, I am sure I will forsake you. Doe not your selves that wrong, as to marry a woman that you cannot love, shew not so

Gen. 2.  
3.

wife that he could not love to the end : I need not say, if he served God ; for if he served God, he would obey God, and then he would chuse a godly wife, and live lovingly and godly with her, and not to do as some man who taketh a woman to make her a companion and fellow, and after he hath her he makes her both a servant & drudge. If she be thy wife, she is alwayes too good to be thy servant, and worthy to be thy fellow. If thou wilt have a good wife, thou must go before her in all goodnessse and shew her a pattern of all good vertues, by thy godly and discreet life : and especially in patience, according to the counsell of the holy Ghost : Bear with the woman as with the weaker

weaker vessel. Here God sheweth that it is her imperfection that honoureth thee, and that it is thy perfection that maketh thee to bear with her ; follow the counsell of God therefore, and bear with her. God willed a man to leave Father and Mother for his Wife. This sheweth what an excellent love God did appoint to be between man and wife. In truth I cannot by any means set down the excellency of that love : but this I assure you, that if you get wives that be godly, and you love them, you shall not need to forsake me ; whereas if you have wives that you love not, I am sure I will forsake you. Doe not your selves that wrong, as to marry a woman that you cannot love, shew not so

Gen. 2.  
3.

so much childishnesse in your sex, as to say, you loved her once, and now your minde is changed: if thou canst not love her for the goodnesse that is in her, yet let the grace that is in thy self move thee to do it; and so I leave thee to the Lord, whom I pray to guide both thee and her with his grace, and grant that you may chuse godly, and live happily, and die comfortably, through faith in Jesus Christ.

## C H A P. 14.

*How to deal with servants.*

**Y**E T one thing I am to desire you to do at my request, and for my sake: and though it be some trouble to you to performe it, yet I assure my self you will do it. If God shall at any time give you

you, or any of you, a servant, or servants, you shall aske them if they can read, if they cannot, you shall at my request, teach them, or cause them to be taught, till they can read the ten Commandements of Almighty God: And then you shall perswade them to practise by themselves, and to spend all their idle time in reading, that so they may come the better to know the will of God written in his Word Remember, your servants are Gods servants as well as yours: if they be not, say as David said, *There shall not an ungodly person dwell in mine house; he that loveth me maketh lies shall depart out of my sight.* It is not for you, by any means, to keep any ungodly, profane, or wicked person in your house,

PS. IOI.  
7.

Ex. 20.

house, for they bring a curse upon the place wherein they are, and not a blessing, neither will they be taught any goodness: but you must keep those that be tractable and willing to serve God, that he may blesse you and your household. For God doth not delight in that Master, that will suffer his servant to blaspheme his name, or mis-spend his Sabbaths: for God commanded the Master, that he should see his servants to keep holy the Lords day, and if he keep that day holy, he will learn to spend all the other dayes in the week well in following the duties of his calling. I pray you keep the servants of God: and then remember they are your brethren: use them well, and be as ready

ready to do them good, as to have their service. Be not chiding for every trifle, for that will hinder good living, and nothing enrich you. Be carefull that they be godly, for, *Godliness hath the promise of this present life, and of the life to come.* *Godliness is great riches if a man be contented with what he hath: for we brought nothing with us into the world, neither shall carry anything out of the world: if we have food and rayment, let us be therewith content.*

1 Tim.  
4. 8.  
1 Tim.  
6,7,8.

## C H A P. 15.

*Patience is necessary for Governours  
of Families.*

**L**ive godlily and patiently in your house; if you cannot be patient, never think to live godlily; for if Satan see you of a froward mind, he wil soon find

find matter enough to set you on work. Pray faithfully with your servants twice a day, and live so godly, that you may be an example to them to follow you.

Pray often privately, faithfully and zealously unto God, in the name of Christ, so it may well be warranted by his Word, for that is a true mark of the child of God. Many hear the Word, as our Saviour witnesseth, but few follow it. Many pray openly, as the Pharisees did, to be seen of men, but Christ saith they have their reward. This was not because Christ misliked publick prayer but because he saw their hearts, and so knew that they prayed more to be seen of men, then for any true faith they had in him.

Mar.  
22. 14.  
Mat. 6.  
26.

him. Christ saith, *When two or three be gathered together in my Name, I will be with them.* And this mercifull promise is e-  
nough to make any man to  
pray : for though he do it very  
weakly and coldly , yet he  
sheweth his humility and obe-  
dience to God, and confesseth  
his own weakness, and calleth  
to God for his assistance and  
grace to serve him. One is also  
helped by the prayer of ano-  
ther ; and the weaker is made  
partaker of the prayers of the  
stronger, for Christ taught us  
to pray one for another ; For-  
give us our trespasses. When  
Christ saith, *If two or three be  
gathered together in my Name, I  
will be with them :* He doth not  
say, With some of them, but,  
*I will be with them; that is, with*  
all

Mat. 8.  
20.

Mat. 6.  
12.

all of them that are joyned together in my Name : Though some be weaker, and some be stronger, yet they all shew their obedient hearts, and God will accept them in Christ. And this is a great means to stirre up their hearts to prayer; for it is the hardest thing that is, for any man to performe rightly, truely, and faithfully.

### CHAP. 16.

*Means to further private Prayer.*

**N**ow all things are to be used, that are means to stir us up to private prayer, and all things are to be shunned that hinder us from it. Those things that may further us to it, are hearing the Word, reading it, praying publikely, and being in company with others when they pray : for all these help

help to encrease and strengthen faith, and without faith it is impossible to pray aright, either publickly or privately, or to take hold of the promises of God in Christ, beleeving that our prayers shall be accepted and granted, so farre forth as shall be to Gods glory and our good, and the true servant of God will never desire more then he knoweth by faith in Christ (which he hath learned by the promises of the Gospel) that he shall have.

## C H A P. 17.

*Lets.*

THERE be many things that will hinder both men and women from this duty. The devill will do what he can to hinder us; the world is our hinderance continually; and a

D mans

mans own friends are often-times hinderances too ; yea, a mans own nature will never be willing to talke with God : for by nature we run away from him with *Adam*, and rather hide cur selves with fig-leaves, and excuses, then come to God, and fall down before him on our faces, confesse our sinnes, acknowledge our unworthynesse, crave pardon for Christs sake of God for all our transgressions. Yet *Adam* had more cause to run away then we have, and we have more cause a great deal to come to God, then he had; for he knew not then that God would call him back again, and give him his pardon in Christ, who should tread down the head of the Serpent, which beguiled him ;

him; but we know that God hath called *Adam* and all his posterity and given them pardon in Christ, if they wil come and aske it in faith and repentence. He therefore that doth not often and privately fall down and humble himself before God and confesse his own sins, craving pardon in Christ, and by faith applying the promises of God to himself, hath great cause to fear that his heart is not true and right before God. And therefore if thou canst not pray privately, or feelest thy self cold in prayer, for to help thy self thus thou shalt do.

## C H A P. 18.

*Helps against the former lets.*

E  
Very morning, so soon as  
thou canst, (for the sooner-  
er the better) before the world  
get hold on thee, either with  
profit or pleasure, (for those  
are the devils baits) or before  
thou feedest thy body (for the  
body is a great deal more sub-  
ject to the spirit, when it is not  
pampered nor fed at his own  
will) then, I say, go into some  
private place, and fall down on  
thy face as the Publican did,  
and set thy selfe afar off, and  
say, God be mercifull unto me a  
sinner, O Lord I acknowledge  
that I cannot pray, pardon me  
dear Father, for Jesus Christ  
his sake, quicken me with thy  
holy spirit: give me faith to cal  
upon thee: and I beseech thee

Luk.  
15. 13.

gra-

graciously to remember thy promise, which sayest, Come unto me all ye that labour and be heavy laden, and I will ease you. O Lord! I am loaden with my sins; and against all reason they keep me from seeking pardon for them, and grace to shun them. Good Father, for Christ his sake remove my sins far from me, and give me faith in thy Son, which may assure me, that thou dost accept of me, as of thy servant in him. And although I be most unworthy in my self, yet by thy promises in Christ which shall never fail, I pray thee accept me.

Furthermore, for the better stirring thee up to pray, read some Chapter of the Testament, as namely, the sixth of Saint Matthew, or some other

M. t.  
11. 18.

wherewith thou mayest hear  
the promises of God in Christ,  
to strengthen thy faith.

Take heed of idlenesse and  
flaſhfulnesſe, which is a great  
hinderance. I know that all sins  
are hinderances to prayer; but  
idlenesse, and following the  
world either for profit or plea-  
ſure, are wonderfull mighty  
ones.

### C H A P. 19.

*To pray often.*

**N**Ever make account of thy  
ſelf as a diligent ſervant  
of God, if thou doſt not twice  
a day (at the leaſt) conie pri-  
vately to God, and acknowledg  
thine infirmities, and confeffe  
that thou canſt not pray, and  
desire God to give thee grace  
to do it faithfully: when thou  
feeleſt a motion to pray, do  
not

not over-slip it for any cause  
in the world: for thou knowest  
not what graces or blessings  
God means to bestow upon  
thee at that time; for it is the  
Spirit of God calling thee; and  
therefore finde no delayes, but  
go: for the nature of man, of  
it self, will never be stirred to  
private prayer: But howsoever  
thou doest, be thou Master, or  
be thou servant, be thou at  
home, abroad, or in what con-  
dition or place soever thou be,  
do not sleep at night till thou  
hast humbled thy self before  
God on thy knees in prayer: for  
night is a time when the  
World leaves a man (as it  
were) for a while, and when  
the world leaves him, the devil  
hath not so much power over  
him; for the world is a great

instrument of the devil to work by ; therefore when the world is asleep (as it were) the devils power is weakned, and then be sure thou prayest to God to deliver thee from the Devil, and from the World ; the World is like *Pharaoh*, which by no meane~~s~~ would suffer the Children of Israel to go serve the Lord ; so doth the world, if it know that thou goest to serve God, it wil bring thee back again, if it be possible : and therefore it is best to pray privately, although thou do it but weakly; for within a while this weak prayer will strengthen greatly thy faith. Pray when the world is asleep, for as soon as it is awake, it will cry and call on thee, (as *Pharaoh* did to the Israelites ) to attend it. It will

will bring thee more worke still, as he did to them. And as the Tyrant told the Israelites, that they should goe and serve their God; but when the time came, he would not let them, but still found imployment for them: even so will the World do by any that will beleeve it; it will promise at such a time thou shalt serve God; and when such a thing is done, thou shalt goe pray; but when the time cometh, it will find more work for him still, and will not let him go. *Pharaoh* is the very figure of the devill, and the devill calleth himself the god of this world, and if the devill hath to do with this world, as no doubt but he hath, then it is certain that the wor'd will never give us leave to serve

Num.  
1.15.

God. Our own nature is as the nature of the Israelites, for they had rather have tarryed with *Pharaoh*, who was the very Image of the devil, and have been his slaves still, than to have gone thorow the Red-sea, and the Wilderness to the promised Land of *Canaan*, which was the figure of Heaven; and even so had we rather be slaves and drudges in this World, which will take all from us; and cast us to the devill, (as *Pharaoh* would have done by the children of Israel) then we will leave the world and all his baits, and go to our God every day, and humble our souls at his foot, and confess our selves to be weak in faith, and acknowledge our frailty: and call earnestly for the help of God

God to overcome the World for us, and to strengthen us by his power, against the devil, the world, and our own frailty, and wicked fleshly lusts ; and yet except we do call continually to God for his grace and help, we can no more overcome these, then the children of Israel could overcome *Pharaoh*, or go through the Red-sea, without drowning : for it was God that overcame *Pharaoh* for them, and also all their enemies, and delivered them out of the Red-sea : and so it must be God that must overcome the Devill and all the enemies in the world, and deliver thee, that thou sinke not in the Sea of thine own sins.

## C H A P . 20.

*Not to neglect private Prayer.*

W<sup>H</sup>eretore I desire you, and every one of yours to the worlds end, that what-soever service of God you omit, you doe not neglect private prayer ; for many may hear the word of God as *Adam* did, and disobey it presently after ; and some hear the word of God, as *Adam* did after his fall, and had rather be further off; as he had then. But private prayer is, to offer thy self and thy service to God, confessing thine own imperfections, and to call to God for his assistance. Now when a sinner by himself, calleth his owne wayes to remembrance, and confesseth his particular sinnes, then he seeth what sin his owne nature is most

most subject unto, and prayeth earnestly against that sin wherewich he is most infected, and confesseth his own weakness, and wondereth at himself that he is not able to overcome that one sin, as well as he can some other sinnes of as great force. The reason is this, the nature of man is wholly corrupted with sin, and is good for nothing ; as the earth is fit to bring forth nothing but weeds, except it be digged and dressed, and continually laboured and weeded : yet one weed or other will grow in some part of the earth by nature, which will not grow in another part though it be sowne there, but some other weed will grow there, that is as ill, and one weed overgrowing

ing the ground, is able to make it unprofitable for any thing; so one sin will rule where another will not, and that one overrunning there is able to make thee unprofitable member of the Church, therefore thou must labour by private prayer to overcome it.

### CHAP. 21.

*Men become worse, for want of using good means.*

**M**oreover as a garden, if it be twenty years kept with digging, watering, and weeding, and then be let but two years alone, it will become unprofitable, savage, and of no respect: even so if thou dost in thy youth, or many years use private prayer, and hearing of the Word preached, and publick Prayer, and Fasting, and

and all good means to keep thy earthly body in subjection, yet if thou becommest negligent and carelesse but a while, it will soon become savage and wilde, and consequently, an unprofitable member of Christ his Church, or rather manifest thy self to be no member, as the earth will be no garden: and therefore you must have a continuall care of your selves. It is not for a smal matter that you must have this care, but for a great and most glorious Kingdome, which lasteth for ever, where thou shalt enjoy the sweet and loving presence of Almighty God, and be a member of Jesus Christ, in the Kingdome of heaven, for ever, world without end. Then neither Satan, nor the World, nor thy

thy own flesh shall be able one minute to trouble thee, if through faith in Christ, by continual prayer, thou once gettest thither. Neither is it so shun a little danger that you must be thus watchfull and wary of your selves, as was drowning in the Red Sea, which was a figure of hell : but it is to avoid burning in Hells torments for ever and ever, and being joyned to the devill, and all his wicked spirits for ever, there to be tormented and never have rest : and this will be more than a thousand millions of pains, to those that shal enter into those torments, to think that God hath offered so mercifull a means as to send his own Son to endure those pains for them, that they might never

never have felt them, and sent them his Word, and willed them to follow that, and that should teach them to follow Christ, and Christ should bring them to Heaven; and if that the Devill, the World, and the Flesh, did lay blockes in their wayes, more then they could remove, that then they should call upon him, and he would help them over, and make the way in time more plain and easie for them, and yet they would not take a little paines here, to keep them from endless pains of hell fire. Oh, how wil they be tormented, when they know, that there never will be an end of their perpetuall misery? What would they not give? (nay they have nothing to give, for the World hath de-

deceived them, and hath taken all things from them) but what pains would they not take to follow our Saviour now, if they might? Pains! nay, they would think it a great pleasure, and wonder greatly at themselves, that they ever could think it pains, when indeed it is most pleasant, and most comfortable, the most profitable and most delightful, yea, and the most contented thing in the world.

## C H A P. 22.

*To lay hold on Christ is the best thing in the World.*

**I**T is the most pleasing thing because it brings so sweet contentment to the soul, mind, and conscience of man, that nothing can offend it. It is the most comfortable thing, in regard

gard it so comforteth and strengthneth the heart, that nothing can grieve it. It is most profitable, for it getteth an everlasting Kingdome to those that use it. It is most delightfull, for it bringeth joy to the whole man. It is most contenting, for no crosse in the world can discontent it; when as the world, on the contrary side, are never content, never quiet, never feel joy in their hearts: though they laugh, their hearts are not quiet, for there is no peace to the ungodly. And this is the cause that they seek so much for pastime, and sit up in the night swilling and drinking, untill they feel sleep call them to bed, and then they lye down like brute beasts, never regarding the mispending of their time

Isa. 38.  
22.

time nor calling for grace to spend the rest of their days better: and yet for all this, in the darke they often feele discontent in their mindes, because they do follow the devill that wicked Serpent, which will torment them, and he begins to torment here, and yet they will serve him. On the contrary, those that serve God, and follow Christ, and every night reconcile themselves unto him & confess their own weakness, and pray Christ their Saviour to defend them that night, and evermore, they feel much comfort in their hearts: for Christ begins the comfort here, *I laid me down in peace, and rose again* (saith David) *and the Lord sustaine* me. So they which serve God, and follow Christ, are in peace.

peace, for the Lord sustaineth them.

## C H A P . 23.

*What need there is to speak much of Christ.*

I T may be you marvell my sons, why I write so much of Christ. Marvell not why I write; for I wonder that every one which hath heard of him, do not write what Christ hath done for us. For was it not a great wonder, that the onely begotten Son of God should come down from Heaven, and take our flesh upon him, and keep it without sin, and suffer himself to be buffeted, and also to have his face spit on, and to be most spitefully crowned with a crown of thorns: And being without sin, he bare all our sins upon him, and having never

never offended God, he bare all the wrath of God, and endured the pains of hell for us; which was due unto us for our sins, and he hath overcome sin, death, and hell for ns, and ascended into heaven to prepare us a place there. And yet he left us not thus, but he left his Will and Testament, to direct us the right way how to come unto him. And yet he did more for us then this: for he taught us in his world how we should know when we were out of the way, and how we should return into the right way again. And yet he did more for us than this, he promised that he would be with us unto the worlds end, and whensoever we wanted his help, do but call upon him, and he would help

help us: And yet he did more for us, he sent Preachers to call upon us, and to put us in remembrance of those benefits, and to direct us the right way to heaven to himself. And what promises he hath made to us to entice and draw us to come unto him, and what threatenings and warnings he hath given us to shun hell, it is impossible for me and all the Writers in the World to write. St. John saith, *If all the things which Christ did, were written, the World would not contain the Books.* But I am sure, if all the Writers in the World had written what Christ had done for us, they could not sufficiently declare it. If all the Sea were Inke, and all the Iron in the World were Pens, and all the creatures Writers, they could

Matth.  
18.26.Joh.21.  
24.

could never declare the great benefits, the great blessings and the great mercies given unto us in Christ Jesus our Lord and Saviour. What is man without Christ, more then a fire-brand of hell? and what an excellent creature a man is in Christ, can hardly be expressed; and yet there are many that are angry because there are so many Books. Reading good Books, worketh a mans heart to godliness; for even as the fire warmeth the Wax, and maketh it fit to receive a good fashion, even so good Books written of the mercies of God in Christ, are the way to Christ, and teach us how to shun the way that leads from Christ. But because I would have you Writers of the mercies of God in

in Christ ; I will tell you what writing of good Books doth ; it makes the way to Christ easie to those that desire to go in it. And I will tell you who are they that are angry with writing of Books : they are such as are ignorant, and the more ignorant they are, the more angry : they are those that love the World so well, that they cannot find leasure to read Books. St. John saith, *I love not the World, nor the things that are in the World : for the love of the World is an enemie to God :* And here you see that they are enemies to God, for they love not to have him so much written of. They that love not Books nor Sermons, do not care so much to know what Christ hath done for them, and

E how

how they should follow Christ: they are stalled with it: they love the earth: they can talke of it year alter year, and they are never weary. In truth, it would weary a Heavenly minded Christian to hear an earthly minded man, how continually he will talke of the earth, and earthly things: the very time that he is in the Church, he can hardly hold his peace from talking of some earthly thing or other: and the whole Sabbath which God sanctified, and rested himself; and in mercy to him, commanded him to rest, that will he never rest from these earthly and transitory things: for heavenly rest he never respecteth. Truely, I think he meaneth to make himself sure of Hell here-

after

after : For Christ saith, *He that loveth the World, is an enemy to God:* and he that is an enemy to God, can never come to be an inheritour of the kingdome of heaven, except he returns, and reconciles himself to God, through Christ: and he cannot be thus reconciled, except he leave his earthly affections, and attend upon Christ ; For God loveth none, but only those whom he seeth waiting and attending upon his Son ; and then the Almighty God accepteth him as his Son, and bids him call him Father, and whatsoever he needs he is ready to furnish and relieve him withall : But if he be obstinate, and will not attend upon his Christ, but attends upon his own businesse and worldly affairs,

affaires, God never respecteth him, how many friends soever he hath in the World, nor how mighty soever they are ; and then are his riches and his friends nothing worth, neither can they do him the least good as can be thought of. Now he that loves not writing of Books, nor bearing of Sermons, he hath little leasure and lesse desire to pray : This I assure you is true, and his own Conscience will tell him so much, let him examin it when he will ; for Sermons, and reading good Books, are the only means to bring a man to prayer, and prayer is the only means to help us to the mercies of God in Christ : For if we hear Sermons, and do not pray earnestly to God for Jesus

Christ

Christ's sake to send the Holy Ghost to enlighten our understanding, and to sanctifie our hearts, and follow that which we hear, we are never the better, for many hear and understand not; and many understand, and follow it not; But there is none that prayeth faithfully to understand, and for grace to follow it, that obtaineth not if he continue in true prayer. The Holy Ghost saith, *pray always, and in all things be thankfull*: and the promise is made, *Aske and ye shall have*; that is, Whatsoever you go about, pray to God to blesse it, and thank God in prosperity and adversity, or howsoever it pleaseth God to deale with you; for it comes by his Providence, and therefore be

E 3 thank-

1 Thes.  
5.17.18  
Mat. 7.  
7.

thankfull to God, what croffe  
soever it pleaseth him to lay  
upon thee. Doe not as they  
which rage and swear at the  
losse of a few earthly things ;  
but thank God again and a-  
gain, that it is no worse. If it  
be but for the losse of some  
earthly thing, it cannot be ill  
for the child of God, for Job  
never honoured God so much,  
nor did so much good in the  
Church of God while he was  
rich, as when he was poor : for  
when he was rich, the devill  
himself told God, that Job ser-  
*ved him not for nothing.* As if he  
should say, Thou hast given  
him many blessings, if he should  
not be thankfull, it were a  
marvell.

C H A P.

C H A P T E R 24.

*The unthankfulness of rich men,  
a great sin.*

O H, this will be a witness against many rich men, which receive many great blessings, and yet they be unthankfull : for the Devill thought, that he which received gifts and blessings, could not chuse but be thankfull: and yet when Job was rich, he never did God so much honour, nor service in his Church, as when his goods were gone: for, before he was a rich man, and lived well, and gave something to the poor : what should he have done with his goods else ? And so did many more beside him. But when all his goods were taken away, he did not as Wordly men do: he did not

E 4 say,

say I am bewitched, or, It is the negligence of my servants, but he said, *The Lord giveth, and the Lord taketh, and as it pleaseth the Lord, so it cometh to passe: blessed be the name of the Lord.* And thus he became thankful for his loss. This is a thing that every one cannot do: and he was so patient and thankfull, what crosses soever it pleased God to lay upon him, that he glorified God in his obedience, and shewed that he loved God; and that his love was not set on this worldly wealth. So he might have God without the world he cared not: he was none of those that must needs have God and the World together, or else they will none: but he was one that left an example to the whole Church

of God to be thankfull and patient.

## C H A P. 25.

*How to read with profit.*

I Pray read the story of Job, and not only read, but gather some fruit out of it. And ever when you begin to read any part of the Scripture, lift up your hearts, soules and minds unto God, and pray privately or publickly; but of private prayer never fail: and desire God for Christs sake, to enlighten your understandings, to sanctifie your hearts, and to make them fit to receive the good seed of the Word, and to give you grace to bring forth fruit to Gods glory, for Christs sake: *In this is my Father glorified, that you bring much fruit, and be made my Disciples.* And

Job. 15.  
S.

again he saith, *Let your light so  
shine before men, that they may see  
your good works, and glorifie your  
Father which is in heaven.* Here  
you may see you must glorifie  
God, and you must leave an  
example to the Church, that  
you serve and love God; this  
did Job: And I pray God for  
Christs sake that you may do  
the like; and that you may do  
it, you must pray to God con-  
tinually, yea, and in private,  
for his grace and assistance,

## C H A P. 26.

*The preeminence of private Prayer.*

**T**HAT is the most excellent  
virtue and happiness,  
that belongeth to private  
prayer, no man by any means  
can deprive a man of it. Some  
have had their Bibles taken a-  
way, that they could not read:

Preachers

Preachers have been banished, that they could not hear: they have been separated from company, that they could not have publick prayer; yet private prayer went with them, thereby they talked with God, and made all their miseries known unto him, and craved his assistance in all their troubles. And this is the greatest comfort that all good Christians have, that no man can bar them from private conference with God. Then take heed you do not bar your selves from it, since none else can do it: and you know not what need you shall have of it, nor what accident may happen to you in your lives, nor what need you shall have of it in the hour of death. Therefore, if you would

al-

always have it, you must always use it, and then you shall see what profit will come by it, and then you will be humbly faithfull, and familiarly acquainted with God.

## C H A P. 27.

*The benefit of acquaintance with God.*

O H Heavenly and happy acquaintance ! For the longer thou usest it, the stronger will be thy faith, the humbler thy heart, the earnester thy zeal, and the holier thy life ; and this maketh God accept you in Christ, and then thou art he that Christ speaketh unto when he saith, *Aske what ye will, and it shall be done unto you.* Thy faith will be the stronger, because thou shalt see that God heareth thy prayers, and

and granteth thy request. The more humble wil thy heart be, because thou seest thine own misery and corruption, and that all grace and goodnesse comes to thee from God; and this will make thee more earnest and zealous in prayer, and thy earnest and faithfull prayer will move God according to his promise, to give thee grace and faith: for the Apostles prayed and said, *Lord increase our faith.* And this grace and faith will work in thee holiness of life, and then shalt thou be able to fulfill Christ's saying; *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven.*

Luke. 6.  
25.

Mat. 5.  
16.

## C H A P . 28.

*How long we have need of private prayer.*

Now that you and every one of you shal have need of private prayer, from the very beginning of your life, to the very last hour of your dayes, my owne experience teacheth me; and the Word of God, a true witnesse, affirmeth that we are wholly corrupted by the fall of *Adam*, with sin, and therefore continually we ought to suspect our selves, and to call upon God without ceasing, for his helping grace, and assistance in all our actions: for we know that our own flesh is our own enemy, & that it is made of the earth, and is so heavy and earthly minded, that it can never seek for

for heavenly things, without  
the especiall grace of God; and  
the devill hath made an en-  
trance into this earthly body,  
by reason that our own Pa-  
rents, *Adam* and *Eve* did take  
of the fruit of disobedience at  
his hands, and did eat at his  
appointment; so that now he  
claimeth such an interest in us,  
that none but Christ can keep  
him out: and therefore we have  
no way but to call continually  
on the name of God in Christ,  
to assist us with his gracious  
Spirit, which will keep away  
the Devill, overcome the  
World, and conquer our own  
flesh, for us.

## CHAP. 29.

*Who pray privately.*

**T**HIS is certain, that there  
are none godly but those  
that

that pray privately and truely to God , according to his Word ; and there is no ungodly person, no swearer, no prophaner of the Lords day, no drunkard, no adulterer, no covetous person, no prophane person, nor none that is of a false religion, not warranted by the Word of God, that doth pray privately , truely and faithfully. By these considerations you shall find out the true marks of the Children of God : for the wicked can hear the Word, read, come into publick assemblies of prayer ; the hypocrite will talke of faith, as if he had come from heaven ; but to go into a private place and lay open his heart before God, confesse his own imperfections, and pray that

that he may not be an hypocrite, he is far enough from it. The swearer, the Idolater, the covetous, the adulterer, nor any unclean person dare come to God in the name of Christ, except they leave their wicked wayes, and without they bring Christ with them, they cannot come to God, and Christ delights not to go with those that are continuall breakers of his Fathers Commandements: for Christ himself telleth them, that he that keepeth the Commandments, and teacheth men so to do, he shall be great in the Kingdome of Heaven: and, to him that ordereth his conversation aright will I shew the salvation of God, saith God by the Psalmist. Moreover Christ saith, He that will follow me, let him forsake himself, and take up

Mat. 5.  
19.

Ps. 50.  
23.

Mat. 16.  
25

*up his croſe and follow me: As if he  
should ſay, I am gone to hea-  
ven, and if you mean to follow  
me thither, you must forsake  
your ſelves. I know this will  
be a croſe unto you; but you  
must take it up and follow me,  
or else you may not come  
there.*

## C H A P. 30.

*The way to rule our corruptions.*

A Gain, when the children  
of God, who would fain  
be with their Father, ſee that  
they cannot rule their own  
fleſh; then with bumble hearts  
they go to God, and cry and  
call to him for help, that he  
would help to bridle their un-  
ruly affections even but for  
that day, and at night they  
will wait upon his Maſteſty a-  
gain; and thus they will never  
leave

leave him, till they feel the Spirit of God working in their hearts ; and that will stir them to continuall prayer. But the wicked want faith to hope in the Name of Christ; and this is the cause, there are so many wicked prayers in the World, for they that make them have no faith in Christ: and without him, they have no promise to be heard : and therefore wanting faith to come to Christ, they go to the Saints to pray for them, and yet the Saints did never promise them so to doe, neither doe they know whether the Saints hear them or no. Again, some pray in Latine, when they do not understand what they say, nor what they pray for: but the Holy Ghost saith, *Pray with the*

1 Cor. 14. 15. *the spirit, and pray with the understanding also.* Why said they, God knows our hearts we pray with the heart. God knows indeed that their hearts are vain and foolish, because they do not pray with understanding, and therefore they have no promise to be heard, and yet they will have a pair of Beads, and tell how many prayers they say, though they cannot tell what they say ; I dare undertake a Parrot might pray as well as they do, if it could speak all the words. They pray while they live, that they may go to purgatory ; and when they die, they give much goods to others, to pray that they may come out of Purgatory again : These are most vaine prayers, never warranted by the

the Word of God. They pray also to our Lady to help them, like as the Israelites prayed to the Queen of Heaven : and as the Israelites prayers were accepted, so are theirs.

But I pray God for Christ's sake, that you, nor none of yours may make such prayers. And I pray God to blesse his whole Church, that their prayers may be right and faithfull ; for prayer is the key, which openeth unto Vertue. Oh Lord, let not our prayers be turned into sin ; for then the gates of thy mercy shall be shut against us.

Wherefore we humbly beseech thee, give us the Spirit of Truth, that we may pray rightly, which if we do, we must needs search the Scriptures,

Mat. 6.  
9.

tures, and see there how Christ teacheth his Disciples to pray : *When ye pray, pray on this manner: Our Father which art in heaven,* &c. And whatsoever prayer is not on this manner, is wicked and ungodly. And yet here you see there is neither praying to Saints nor Angels, neither praying for the dead, nor to the dead; and therefore all such prayers are wicked, and are the overthrow of all those that use them.

Mat. 6.  
6, 7.

But Christ saith, *When thou prayest, enter into thy Chamber, and when thou hast shut the door, pray unto thy Father in secret, and thy Father which seeth in secret will reward thee openly: use no vain repetitions, as the Heathen doe, for they think to be heard for their much babbling; but whatsoever ye ask*

askē the Father in my Name, that he will give you. Askē, and you shall have; seek, and you shall find; knock, and it shall be opened unto you. If your children askē you bread, will you give them a stone? Or if they askē you a fish, will you give them a Serpent? If ye which are evill can give your children good gifts, how much more shall your heavenly Father give the holy Ghost unto them that askē it? And this was a great mercy in Christ, not only to bid us pray, but also to promise that whatsoever we askē the Father in his Name, we should have it: and he appealēth to our consciences, how we would deal with our children, if they askē us any thing, and giveth us warning, we should use no vain bablings, and tellēth us we should askē in one word,

Mat. 7.

9, 10,

11.

Joh. 16.

23.

Mat. 7.

10.

Joh.16.  
15.

Joh.16.  
26.

word, the holy Ghost, without the which we are miserable wretches : which if we have, we enjoy all happiness, and peace, for he must be our Comforter, and bring us unto Christ, and he will bring us unto his Father. Christ also willeth us to aske the Spirit of truth, because he will lighten us, and shew us the way of all happiness ; and because our faith should be strengthned to ask the Holy Ghost, he also promised us to send him to teach us all things, and bring all things to our remembrance without which we are like a house which is built fair on the outside, but there are no Windowes to shew any light at all into it, and then the house is good for nothing, because their

there remains nothing but darknesse in it : even so dark is the earth of *Adam*, which we are made of, that though we seem never so fair on the outside, yet if we have not the Holy Ghost within us, we can never see to finde the way to Christ : and then it is unpossible to come unto the Father ; and so consequently we must needs perish ; for Christ saith, *No man cometh to the Father but by me.* And here you see that those that put their trust in Saints to pray for them, have no promise to be heard ; and it shewes that they are not enlightened by the Holy Ghost, to see the way to Christ : and they themselves will confess that they dare not go to Christ ; which sheweth that they have no

Mat.  
ii. 27.

F                  faith

Mat.  
12.18.

faith to believe his promises,  
nor will to obey his Word: For  
**Christ saith, Come unto me all ye**  
*that labour and are laden, and I*  
*will ease you.* Here you see that  
he leaves out none, but calls all  
sinners unto him, and promiseth  
that he will ease them. I  
humbly beseech God to give  
you, and every of you to the  
worlds end, grace to pray to  
God for the Holy Ghost. And  
I pray you let me request you  
to pray to God continually,  
to enlighten you with the holy  
Spirit, that the Holy Ghost  
may bring you to Christ, so  
Christ to bring you to his Fa-  
ther; and then shall you reign  
with them, for ever and ever  
world without end. Which  
God grant for Christs sake, our  
only Mediator and Advocate.

C H A P.

## CHAP. 31.

*The benefit of the Holy Ghost.*

Seeing some pray not at all,  
And others pray falsely, look  
ye often and earnestly pray for  
the Holy Ghost, for I will tell  
you what he will do : he will  
enlighten you, and unite you  
to Christ, and give you grace  
to rule over all your affections,  
and make you able to be Ma-  
sters of your selves ; where, on  
the contrary side, they which  
have not the Holy Ghost writ-  
ten within them, are mastered  
and ruled by their own filthy  
affections, and so become ser-  
vants to them : but if you have  
the holy Spirit, ye shall be able  
to say to your selves, as the  
Master saith to his servant.  
Thou shalt do this, and thou  
shalt do that : Thou shalt not  
F 2 swear,

swear, nor blaspheme thy God: Thou shalt not drink and swill like a beast, neither shalt thou come in company amongst such, &c. Reason thus: I will overcome thee by Gods grace, thou earthen Pot-sheard, which broughtest me nothing, and wouldest thou now confound all these excellent graces which it hath pleased the Almighty God to bestow upon me in Christ? No: by the grace of God, I will rule over thee, or else will pine thee. I may say with S. Paul, these are the messengers of Satan to buffet me: I will pray to my God to assist me, and his grace is sufficient for me. I know thy nature, thou art like an unruly Colt, that if he be pampered, fed, and well kept, he will throw his

2 Cor.

12. 7.

1 Cor.

12. 9.

his Master under his feet, and cares not what becomes of him, so he may be rid of him, and then he runs whither he lists himself, although he fare much worse then he did before: even so it is with those that become subject to their affections, they are as hard to be overcome as a wilde Colt, which many times is like to be, and sometimes is, the bitter destruction of his Master: therefore your resolution must be, to deal with your stubborn and rebellious affections, as you will deal with a pampered wilde Colt, and say unto them, By Gods grace I will not be over mastered by you, I scorn to serve so beggerly and so base a slave as thou art, I will bridle thee, and thou

Jam. 4.  
6.

head strong, stout, proud, scornefull, and disobedient, intemperate, unholy, high-minded, foward, covetous, and idle disposition, for there is no goodnesse in you by nature, but by Gods grace I will temper you, I will make you humble, patient, chaste, quiet, and diligent to fall to some labour, you shall never be idle, for that will bring you to nought. And this must be the victory betwixt your selves and your affections, and then the Holy Ghost will teach you to master your selves, and not to suffer you to be subject to every filthy motion of the flesh. Further, He will teach thee all things, and bring all things to thy remembrance; as God resisteth the proud, and giveth grace to the

the humble. He that committeth adultery, sinneth against his own body, and maketh the temple of God, the temple of an harlot. He that will not work, let him not eat. He will give thee faith to quench all the fiery darts of the devil. Therefore pray for the Holy Ghost in all temptations, he will be with thee in them, and strengthen thee to overcome them, he wil be with thee in the hour of death, when all thy friends, thy pleasures, and profits will forsake thee, and then he will bring thee to Christ, and therefore pray for him, and acknowledge his great mercy in Christ, who hath taught thee thus to pray; and whatsoever thou neglectest, neglect not private prayer, and howsoever thou doest, seek for con-

1 Cor.  
9. 18,  
19.  
2 Thes.  
3. 10.  
Eph. 6.  
16.

tinuall knowledge, that your prayers may be according to the Word of God : for if they be not such, then are they turned into sin, and then thou hast nothing to relieve, comfort, or reconcile thy self to God again : for as concerning all the sins that a man hath fallen into through the frailty of nature, he hath been reconciled to God by faithful prayer ; but if your prayers be not at all, or not as they ought to be, then all your help is vain.

## CHAP. 23.

*God accepteth weak prayers.*

IT is a very weak prayer that God will not accept, if it be rightly made. I speak thus much, because I would not have you discouraged, and think you had as good not pray at all,

all, as pray weakly : for the Almighty God accepteth your obedience and well meaning, that you will prepare yourselves to pray as well as you can ; but if thou see thy self neglect private prayer, be sure that Satan hath something to work against thee, and by this you may understand that there are none that did or ever shall perish, but it was because either they did not pray at all, or else because they did not pray as God had warranted them in his Word. Me thinks if I were a man, and a Preacher of Gods Word, as (I hope) some of you shall be, and I pray God for Christs sake you may, I surely perswade my self, that, through Gods grace, I should bring many to pray  
F 5 rightly,

rightly which now pray unadvisedly, or not at all. But those that have gotten a custome to pray after the invention of men, and contrary to the Word of God, as to pray to Saints, to pray to Angels, to pray to our Lady, to pray in a tongue they understand not, to pray to the dead, to pray for the dead, to pray to go to Purgatory ; these, I say, you may pray for, that they may not use such prayers any longer, but to perswade them, is almost as vain as their prayers. Yet once again I say unto you, Pray, for you have no promise except you pray. *Ask and you shall have,* (saith Christ) He doth not say, You shall have whether you ask or no : but he saith, *Ask and ye shall have.* Was not this

Mat. 7.  
7.

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a great mercy of our Saviour Jesus Christ, to proffer us, if we would but ask, we shall have? Surely I think he were a very unworthy person, that would think much to ask a thing for which he might be the better for ever. If a Master would say to his servant, when such a Lease comes out, Ask me for it, and I will let thee have a very good penny-worth of it, because thou hast spent thy time in my service, and in attending upon me: therefore I would have you get something to live upon hereafter to defend the world v i h all, that thou mayest not beg when thou art old: and this were a very reasonable thing. Now the Master being a worthy man, and fully resolved to do this servant good, when the time

time comes, he consideres with himself at how easie a rate he may set the Rent of his Farm for him to live upon, and yet give some attendance upon him still. The time being come, he expecteth when he should aske: but if the servant thinks much to aske, it is ten to one but his Masters minde will be clean altered, although he were never so fully bent to deal liberally with him, and saith to himself, if it be not worth the asking, it shall be worth the keeping: If it be not worth thanks, it shall be worth nothing: and very likely he will think worse of his servant then ever he did before, because he would not aske it, and think he is grown proud, & scorned his gentle offer. Now if the Master

Master will not give his servant the thing so promised, because he will not aske him, although indeed he ought in conscience to give him something, for God saith, *Let not thy servant go away a poor man*: how doest thou think thou shalt receive the thing which our Saviour hath promised, upon the same condition, that thou shouldest aske when thou hast deserved nothing at his hands, but he of his own free mercy hath bought thee, and paid a dear price for thee, and thou hast done nothing for him, but for thy beggerliness, he biddeth thee aske, and thou shalt have? What canst thou look to obtain, when our Saviour Christ hath precisely told thee thou must aske, and yet thou refusest

reuelit to do it ? Enter into thy Chamber, saith he, and shut the dōr. Although every place will serue, yet it pleaseth Christ to name thy Chamber, because he would have a man without accumbrances. Every man findeth one place or other to lodge in ; let them then find the same places or some place else to pray privately in. Shut thy door, (saith Christ) as if he should say, Shut thy self from the world, and shut the world from thee : it may be thou hast something to say unto me, that thou wouldest not have the world to hear. Oh the mercy, the wonderfull mercy of Christ to man, how he became Man for man ! And he knew the nature of man, that he would be loath that every one should

(should know the corruption which was in him, and therefore say, Come to me alone, and shut the door, no body shall know what is betwixt thee and me, I know thy sins already, but I would know whether thou knowest them or no: for many a man sinneth, and knoweth it not, because he knoweth not my word: but if thou knowest them, confess them to me and I wil give thee pardon for them: and if thou wilt leave them, and canst ask help of me, I will give thee grace to overcome them; for I have overcome them all for thee, even in thine own flesh: and thou, through my help, shalt do a greater work: for thou being a sinner, shalt overcome in thy self, which is

a greater work then for me  
which am God, and without  
sin, to overcome sin : and yet  
not you, but I your Saviour,  
who dwel in all those that lay  
hold on me by true Faith, for  
without me, ye can do no-  
thing ; and therefore come to  
me, follow my counsell, come  
secretly, let no body know of  
it, for hindring you, or for  
fear vainglory should follow  
you, no man shall need to  
know of it, for I will reward  
you openly. Oh the wonder-  
full mercies of Christ to man,  
never able to be set out ! He  
knew that man would be desi-  
rous to have it known that he  
served such a worthy Master, as  
none could serve a better, that  
every one should say, he served  
Christ, he served the Sonne of  
God

God, who will bring him to preferment. Every one desireth to have it known that he serves a noble Master, and therefore he will wear his cognizance upon his sleeve, that it may be known what an excellent man he serves; for it is a great credit to serve a worthy Master, and a man shall be very well accounted of for his sake: but he that serveth a wicked and ungodly man, shall never be so well thought of: because his Master is wicked, and he is oftentimes ashamed of his Masters doings, so that he will never be a credit unto him; & therefore never serve a wicked man, although he be never so rich; for the desire of man is to serve a master of credit, and that Christ knew: he knew also

*The rewards  
of Christ's  
servants  
are beau-  
tifully.*

also that man was loath to have his sin openly known : and therefore out of his great mercy, and wonderfull wisdom, he appointed man to confess his sins privately , without which there can be no good prayer. He told man that he should not need to make shew of it unto the world ; for he would reward him openly , and make it known, that he served a good Master indeed ; for he would give him such graces and blessings, as all that knew him, should perceive that he had them neither of the world, the flesh, nor the devill nor of his own nature : but it should appear they were only the gift of the Almighty God : he did not promise earth and earthly things

things you may see ; for every venomous earth-worme is full of these : the Usurer that is as far from heaven, as it is to hell, where, if he take not heed in time, he may find his part, he (I say) may brag of his gold ; the extortioner, whom God hates, may brag of his silver ; the covetous person whom God abhorreth, he may brag what a deal of earth and earthly durt he hath purchased : the Prophet saith, *They load themselves with Clay* ; He doth not say God giveth them, but, *They load themselves*. Among these foolish and abominable people , whom the Scripture speaketh so much against as against no man more, nor so much, I think strumpets and whores, who for covetousnesse

nette sake sell their souls and bodies, and make themselves such filthy vessels in this earth, that it is most loathsome to think of, may brag as well of their Jewels and costly apparell that the World bestoweth upon them, as any other of these covetous wretches, whom God abhorreth and giueth warning that no man shall speak well of them : for the holy Ghost saith, *Speak not good of the covetous whom God abhorreth.* And that thou mayest know it is no worldly trash that God bestowes on thee : know, that the devill calleth himself the Prince of the world, and so one would think he were : for these outward things are most commonly bestowed upon the wicked ;

wicked; but that which God will bestow on thee, is a treasure which the wicked ones have not, nor are ever like to enjoy, except they leave their wicked waies, and go privately to the Lord Jesus Christ, and lay open their miserable estate to him, and crave his pardon, and grace to live a new life: and then he will give thee the greatest treasure that man can imagine, even a most heavenly treasure: he will give thee faith, which will bring thee to the everlasting Kingdome of heaven: he will give thee patience, to bear all the crosses and troubles in the world: he will give thee humility, which will fill thee full of grace, and make thee in favour with God and man; he will

will give thee his grace so  
plenteously , that thou wilt  
speake always the truth, and  
keep thy promises, though it  
be never so much to thy hin-  
derance in the sight of the  
world.Nay,in the sight of the  
World it must needs be a  
praise to thee ; for the World  
seeth that every Earthworne  
can break their promise, or  
turn it, so that it is worse then  
a promise-breaking : for it  
sheweth that they are full of  
hypocrisie , dissemblers , and  
would serve the world, and  
would not have the devill  
know it, but the devil will not  
be so deceived : he maketh ac-  
count the world is his, and he  
hampereth all those that love  
it, in chains, and he will have  
the world know it,that it may  
be

be a witnesse on his side at the day of judgement; Nay his Conscience will be a witnesse against him at the day of judgement, that breaketh his word, even at that dreadful day, when the trash for which he so lightly regarded his promise, shall be consumed with fire and brimstone, then will he wonder, he could think it would be so long before that day would come; and now seeing that it is come, he fully persuadeth himself that his pain will never have an end. If thou thinkest that breakers of their word have a room in Heaven, read the fifteenth Psalme. But what should I speak of a room in heaven, when indeed they ought to have no room amongst civil men on the earth; nay,

*The  
danger  
of break-  
ing pro-  
mise.*

nay, nor yet among the Heathen? for it hath been accounted so great a shame for a man to break his promise, that he would rather die then it should be said that he were one of those. But pray thou privately and faithfully, and God will not only give thee power to keep thy promise with men, but thou shalt also have grace to keep thy Word and promise thou hast made to Almighty God to forsake the devill, the world and thine own filthy affections; which will shew openly that thou art the servant of God, and that God hath bestowed his manifold graces and blessings upon thee, as Christ said unto Peter, *Flesh and bloud hath not taught thee these things, but my Father*

Father which is in heaven. So every one that beholdeth thee will know, that neither the devil, the world, nor thine own flesh hath bestowed these gifts on thee, but thy Father which is in heaven. Blessed be the name of Christ, for his bountifull goodnesse bestowed upon mankinde, he did not only bid them pray, and promised they should be heard; but also told them to whom to pray: and because men durst not go to God alone, he bad them go in his Name, and promised that he would be there with them, and he would be a Mediator, which none else could do, and he would make peace between God and them, and therefore any might boldly come to him; he teacheth

G them

them where to aske privately, and what to aske, the holy Ghost, without the which we are fire-brands of hell; but if we have him, we are Saints in heaven, even joyned to Christ, and as his members, and yet fearing all this would not serve, it was his great mercy to shew us more concerning two men, which were praying, and make us acquainted how they prayed, and how they sped. Christ saith, *There was a Pharisee and a Publican went into the Temple to pray.* The Pharisee was one that thought himself a just man, and despised others. The Publican accounted himself a sinner openly known. *The Pharisee stood up and prayed and said I thank thee ab Father, I am not as other men are,*

nor like this publican, I fast twice a week, and give Tithe of all that I have. Now you may see who they be that say, I fast, or we fast : as if they should say, I fear it shall never be known that it is I, or we, that fast and pray, and pay Tithe of all that we have ; and that we deal justly, and keep the Commandments. But the publican stood afarre off, and durst not look up to heaven but smote on his brest, and said, Lord be merciful unto me a sinner. Here you see, we must humble our selves, and confess our sins : for Christ saith, He went away justified rather then the other : for he that humbleth himself shall be exalted, and he that exalteth himself shall be brought low. Also he willetteth us, alwaies to pray, and not to wax

Luk.  
11. 2.

faint, saying, *There was a certain Judge in a City, which neither feared God nor reverenced man;* and there was a widow in the City which said, *Do me justice against my adversary:* but he would not for a time; yet afterward he said, *Although I fear not God, nor reverence man, yet will I doe her justice, lest at the last she chance to weary me.* And the Lord said Hea what the unrighteous Judge saith. *And shall not God avenge the cause of his Elect which cry and call day and night upon him?* And therefore pray continually. And do not thing (my sons) that have spoken too much o prayer: for, as I said before without it we have no promise to obtain any favour o God, nor yet to be kept from any evill by God, and there fore

ore do it. You must needs  
also be thankfull to God for  
either his mercies in Christ, and most  
mamumbly thank Christ, who  
City hath thus mercitully taught  
gaine you to pray, and give God  
d n thanks, who hath brought you  
said into the world, in such a time,  
r re when as you may be taught to  
e he pray according to his Word,  
ce hand I beseech him that you  
He may pray according to his  
faith counfel.

## CHAP. 33.

*No certain rule for private prayer.*  
**N**ow I would have you  
know, that private prayer  
is for every mans private use,  
and therefore there is no cer-  
tain rule, neither can words be  
set down what ye should say :  
for though we be all sinners,  
yet some are more troubled

G 3 with

Mat.  
11.28.

Mat.  
26. 14.

with one sin, some with another, & some are troubled because they cannot be troubled so much with their sins, as they desire, which sort Christ calls unto him, saying, *Come unto me all ye that labour, and are laden, and I will ease you.* But although a l sin dwelleth in us, and we are subjects to them (wherefore Christ saith, *Ye have need to watch and pray*) yet there is in every one of us, some one sin that will draw to a head, and bear some rule in us, and will not be subdued nor subdued to the spirit, as the childe of God would have it: but then he goeth to Christ, and craveth his affiance, and yet sometimes the sin will overcome him, and then he goeth and confesseth his

his sins again, and craveth pardon, confessing withall his own weakness, that he should be overcome of so vile and base an affection: & thus every one ought to seek by prayer to God, to get victory of that sin which otherwise would overcome and destroy him, body and soul for ever and ever.

**CHAP. 34.**

*Divers men troubled with divers sins.*

**S**OME are troubled most with envy, some with pride, some with anger, some with covetousness, and some with sloth, &c. All these with a company that attend on them, set upon every man, but one must be Captain; then overcome the Captain, and all the Army will be discomfited. In wars if the

G 4 Cap-

Jam. 4.  
7.

Captain prevail, the Souldiers will ruinate even the City; so it is with sin, if the chief sin getteth the victory, it will let in a great number of enemies, that will never leave untill they have utterly ruined and brought to confusion the whole body and soul of man; and therefore every one ought to pray to God for help and assistance against his greatest temptation; for if we overcome that, the rest will flye: as St. James saith, *Resist the Devil, and he will flye from thee.* And this will be a great comfort to any man, when he seeth his enemy cannot triumph over him: then the Devill shall have no cause to laugh in his face; nor the world to jest behinde his back, neither can his

his own affections brave or upbraid him ; he shall have a greater comfort then this, for by obtaining this victory he shall be sure to be servant and Souldier to the most worthy Captain that ever was. Yet he must acknowledge that he got the victory by the help of his Captain ; and so long as he is a Souldier under him, he shall alwaies have the victory : for the devill himself is afraid of this Captain, the world will flee at his presence, and thine own affections will fall down before thee, if he come.

## CHAP. 38.

*Be not hurt by a little temptation.*

**T**HERE is another thing which I must admonish you of, that ye be not overcome of a little temptation,

for that is the basest thing in the world: even as if a great Captain should be overcome of a mean Souldier, that had neither might nor policy, which must needs return with shame to the Captain. But it is much more shame for a Christian, that hath vowed to forsake the devil, the world, and his own affections, to be overcome by the weakest of them all. There be many that think, if the devill overcome them not in a great sin, all is well, though that indeed he set them on work continually on trifles: and by this means keep men in some service or other. He cares not what they do, so they serve not God, and so he may blindfold them, that they cannot see their own sins. And thus

thus they are in a very dangerous and evill case, and know not what they do; yet they shadow their folly, that the world may not perceive it, and then they think it is well enough. Thus the devil leads them quietly to hell, and they never know whither they are going, till they come there; even as a wind carrieth a ship, and they that are in it know not where they shall be set on shore. For the Devill is a cunning Fowler, he will never lay a great bait, where he knowes a little one will serue the turn; and he is so full of policy, that he seeth a great bait would make the party afraid to come near it, but thus doth the devil, first he giveth a little bait, and saith to him whom he meaneth  
to

to catch, I warrant thee thou  
maiest take this, go near it,  
taste of it, it will not hurt thee;  
many swallow a greater bait  
then this, & thou seest no hurt  
come of it: as he said to Eve,  
It is but an Apple, it may doe  
thee much good to bring thee  
to knowledge, and make thee  
like to God. And therefore  
now we see we had need to set  
a speciall watch over our  
selves, that we may spie the  
devil when he goeth about  
thus to entrap us in his En-  
gines, with his alluring baits,  
and return his baits again, and  
when he offereth us any of  
them, may say, I desie thee Sa-  
tan, and by Gods grace have  
knowledge that thou art a  
wicked Serpent, and didst de-  
ceive our first Parents with  
an

an Apple. I will not play with thy baits, be they never so sweet, pleasant, or beautifull. I know thy subtility, and I know that I serve a Captain, Christ, that thou art afraid of, and he will bring us to an happier Paradise, then thou didst put us out of, and he will make me like a God, and renew the Image that thou didst decay in us. Thou didst scoffe at me, and saidst, I should have knowledge, when thou wouldest have utterly overthrown me ; yet I have this knowledge (I thank the Almighty God for it) that now I can see thy policy, and how thou camest to our Parents when they were alone ; thou thoughtest they could not stand by themselves : but thou shalt never finde me alone :

alone ; I know I cannot stand by my self, and therefore I draw near unto my Lord and Saviour Jesus Christ by faith, and will attend upon him, and will not leave his Commandement undone, for all the baits and allurements thou canst shew me in the world, where thou callest thy self Prince, but thou gettest it by wicked policy, and thou rulest it by a wicked tyranny, destroying the good, and maintaining the wicked, and bestowest thy trash on them, not for any love that thou bearest to them, but to make them thy wicked instruments, that thou mayst do the more hurt by them.

And as soon as they have served thy turn a while, thou wilt bring them to shame in this

this world, and everlasting destruction in hell fire. And therefore now I would have thee know, that I have knowledge, and perceive that all these usurping Tyrants have learned all their mischievous policies of thee, using all means they can possibly, to destroy the good, and with their paltry trash which they call their wealth, they win the wicked to their wils: and when they have their purpose a while they will pick some quarrel against them, although they have no reason for it, and although they follow their wicked wils never so much, yet in the end they will overcome them.

And so, Satan, doest thou deal with all that serve thee:  
and

and therefore thou art an usurping Tyrant : for the earth is my Lords, who hath made it, and all that is therein, and that which belongeth unto thee, is nothing but that trash, that he careth not for ; It is like Tares, and the worser sort of grain, more fit to feed swine, then for the children of so mighty a King as my Lord is, who hath such treasure for those that do belong unto him as thou shalt never come near. Yet this is thy despight and envie, because thou canst get none of it thy self, thou wouldst have me have none of it neither. But thou shalt not deceive me with these earthly baits ; which one day my Almighty God shall set on fire about their ears that love them.

them so well, when themselves shall be suddenly strangled with the smoke thereof: and it makes me marvel how thou shouldest deceive so many as thou doest with them; for once my gracious Lord drowned them, and all that loved them, & many times he sinketh very much trash in the Sea, that Pirates might see they shall sink one day, and all those that sell their souls for such trash, except they turn speedily unto my Lord & Saviour Jesus Christ, who is a Saviour and will save all sinners that turn unto him. But thou art a destroyer, and wilt destroy all those that follow thee; thou knowest my Lord burnt Sodom and Gomorrah, with other Cities, which were full of this glistening

stering drosse ; to shew that he cared no more for it, then Kings do for Counters : for if he had respected it, he would never have burnt it, and consumed it with fire : yet thou Satan doest deceive worldly wise men, giving them drosse for gold, which is no better then Copper Counters ; and in the mean time thou makest them deceive themselves of an everlasting treasure. Earthly treasure may be compared to glasse, which is so brittle a metall, it can never continue long ; for as it might be now a man hath it to do him good, and in the turning of a hand it is broken, and worth nothing : even so is it with the trash and pell of this world, and the life of man, which is but a breath ; and

and what can be of less power  
than a breath?

The Scripture saith, It is like  
a vapour which appeareth suddenly,  
and is as suddenly gone again.  
Christ saith, Thou fool, this night  
shalt they take away thy soul from  
thee: then whose things shall these be  
that thou hast gathered together?  
If our Saviour Christ calleth  
him a fool, that careth for  
earthly things, I know he is  
a fool; and therefore thou  
shalt not make me so simple,  
but thou shalt make me wise;  
for I will ever be watchful and  
wary in all my waies, contin-  
ually attending upon the  
Son of God, Christ Jesus my  
Lord and Saviour, that thou  
mayst not find me alone; I will  
also keep company with the  
godly, by which means the  
way

14. Jam. 4.

Luk.  
12. 20.

way of our Saviour will be made more easie for me, for when many godly men are together they incourage one another to that which is good.

## CHAP. 36.

*Idlenesse and covetousnesse to be avoided.*

**N**ow although every sinne be a great hinderance to prayer, yet idlenesse and covetousnesse are two of the greatest, and therefore we ought most earnestly to pray against these sins, and take heed of such sports and recreations, which have no warrant in the Word of God; for many are so carried away with idlenesse and pastimes, that they can find no time to pray, and therefore we had need to be very circumspect, and watchful over our selves.

selves, lest we be snared with this part of the Devils policy; for if a man take not heed, Satan will fill his heart so full of these vain and idle pastimes, that he shall never have any regard of preparing himself to pray. God saith, *Six daies thou shalt labour and do all that thou hast to do;* and therefore be sure there is no time appointed in the six daies to follow your idle pleasures and sports: *And the seventh day we must keep holy.* The holy Ghost saith, *Whatsoever is not of faith, is sin,* and thou canst do nothing of faith, except thou hadst good warrant for it in the Word of God: and the Word of God saith, *Redeem the time, for the daies are evil.* And thou canst not redeem the time with vain recreations. I speak not

Exod.  
20. 9.

Rom.  
14. 13.

Eph. 5.  
15.

not to bar any from lawfull recreation, but to warn you to take heed, that for a little foolish and idle pleasure, which presently cometh to an end, you lose not a glorious Kingdome which endureth for ever. And this Kingdome can never be gotten without private, true and faithful prayer; for although Christ hath already obtained it for us, yet we have no promise of it, except we lay hold on him by faith, which faith we can never have, except we pray for the holy Ghost to enlighten us, and teach us to lay hands on Christ. You must continually call for mercy and grace: mercy for thy saine, and grace to serve God. And this I am well assured of, that hearing of the Word

Word preached is the very means that God hath appointed for the obtaining of faith, and by no means may you neglect that, except you will contemn the counsell of the holy Ghost, which I pray God for Christ's sake you never may do. The holy Ghost telleth you, that *Paul planteth, and Apolo watereth, but God giveth the increase.* You must always have your prayers ascending to the Almighty God, to desire him to send the shewres of his grace into your hearts, that the seed of his word may grow and bring forth fruit to everlasting life.

1 Cor.  
3. 6.

## C H A P. 37.

*A dangerous let of prayer.*

I Will let you understand in my judgement, what is one of

of the greatest hinderances unto prayer, that can be ; but it is so close and subtle an enemy unto mankinde, that I can by no means discover it so well as I would, for it is so cunning and so forcible an allurance of the devil, that it draweth many more from true and faithful prayer, then any net that ever he laid : but I cannot well tell which way to describe it unto you, I cannot say that it is altogether Covetousnesse : for as *David* saith, *If it had been an open enemy that had done me this dishonour, I could have born it* : So I may say, if it were an open fin, which would deprive you of this benefit of prayer, peradventure I should finde some way to disgrace it unto you ; but it is a thing that carrieth some

some colour of goodness, even amongst them that think themselves good, and yet indeed it is stark naught, and deceiveth a multitude, and it frequenteth every place, City, and Town; and amongst all sorts of people, Husbandmen, Tradesmen, and all kinds of Arts and professions in the world, so that I cannot as I would, tell you which way to shun it: I would to God it were not amongst Preachers.

Now, as well as I can, I will explain it unto you. It is an overmuch care of those things which a man may lawfully use. For man being earth, these earthly things bear much sway in his minde, and especially because they carry the name of lawfull; and so they make a

H man

man forget the Law of God, and neglect the duty of prayer, the which two things being overslipped, he loseth the promise of the Gospel, which is an everlasting Kingdome. And that it is thus, I will make it more plain unto you, because I hope God wil give you grace to shun it, which I desire you may, for Christs sake. **M**an being earth, and Satan being the Prince of this earth, he laboureth to set mens earthen mindes altogether on this earthen world, which he may easily do, for man being earth by nature and generally inclined to love earthly things, he is the more easily drawn unto this earthly affection. It is even as if a man should run down a steep Hill, he can more easily run down than

then go up softly: even so, man can easier run after these earthly things, then stay himself in a mean. He hath nothing to help his earthly nature, but grace: which he must needs pray for, or else he can never have: yet doth he follow the things of earth so much, that he hath no leisure to pray for it. In the night when he should meditate on the Law of God by the appointment of the holy Ghost, he is thinking of some earthly thing or other, either of this bargaining, or that purchase, or such like: when oftentimes he might be much more happy to be without it. And me thinks he that can think of heaven and have it, is well enough: but these kinde of people would have heaven and

Mat. 17.

earth too. It is said, *It is a hard a thing for a rich man to be saved, as for a Camel to creep through the eye of a Needle.* And this is the cause of it: his head is so busied about earthly things, that he lawfull, that he forgets to meditate of the Law of God in the night: And in the morning when he should pray, before he can settle himself to it, his earthly businesse is so much, and requires so great hast, that then he cannot stay to pray, but if he do, they are such prayers as some offer to their Saints; they speak of God, but their hearts are on the world: some are troubled with their Merchandise, some with buying and selling, some coveting to grow rich, some casting to maintain their

their families, but their riches are so unlawfully used, and so hard a matter it is for them to use them lawfully that it cannot by any means be expressed. But the most mercifull and mighty God, hath taught man what to do in such a case, which is to meditate in his Lawes day and night, and then he shall bring forth his fruit in due season, and shall know when to serve God, and when to deal in the world. Take heed therefore, you see what danger you are in, whilst you are here on earth ; for this is a dangerous disease, and many die of it : and therefore cleave to the mercies of God in Jesus Christ ; which hath given you such warning of this desperate disease, saying, *Labour not for the*

disease, saying, Labour not for the meat that perisheth, but for the food of everlasting life. Thus you see what Christ saith, he bids you not labour for earthly things, he tells you, they perish, he bids you labour for the food of the soul which shall never have end. The holy Ghost saith, Bodily labour profiteth little : but godliness is profitable to all things, which hath the promise of this life present, and which is to come. Here you see, godliness hath the promise of the life present, and therefore I marvell men should refuse to be godly ; it hath the promise of the life present, and of the life to come ; whereas worldliness hath not so much promise as of the life present. Godliness is great gain. Would you have gain ?

gain? then embrace godliness, so shall you have your desire, for that purchaseth a Kingdome, and it is profitable for all things. Seek first the Kingdome of God, and all things else shall be ministered unto you.

Mat. 6.  
11.

Here Christ promised, that if you wil serve God, all worldly things shall be given unto you, saith Christ: Care not for tomorrow, let to morrow care for it self; the day hath enough of its own grief. Here you see Christ would not have you care so much for these earthly things as you do. Cast all your care upon God, for he careth for you. Here you see that God recebeth you of all your earthly cares, and telleth you that he taketh care for you, as if he should say: Your care can do you no good,

Mat. 6.  
34.

Psal.  
37. 5.

good, and therefore take none; serve me, and I will take care for you: as if a father should say to his son, Goe to the School of Learning, study to serve God, your King and Countrey, and I will provide you all things necessary, and you shall want nothing.

Labour for Learning, or else you can never get it; that is a thing which I cannot buy for you, you must get it by your own industry and diligent study, if you will have it: but when you have it, it is more worth then all I can leave you besides. It will be a wise Master to teach you, a diligent servant to attend you, a discreet Counsellour to admonish you, a witnessse of the well-spending of your time, a faith-

faithful friend, and of great account, able to credit thee even with Princes: and these things cannot by any means be gotten without thine own diligent study. Even so our loving Father in Christ, tells us, by the mouth of his Son our Saviour, that we should not care for these earthly things, for they shall be given unto us: But we must care for the Kingdome of Heaven, for that cannot be gotten without care and labouring for: and this is a thing worth our labour; this is a Kingdome and lasteth for ever; it will bring comfort to your hearts, even in this life, and bring you in favour with God and all good men, and everlasting happiness, without woe, want

or end. Furthermore I will tell you what cause you have to take care for this Kingdom : if you lose it, you fall into a pit of everlasting destruction, where you shall be tormented with Fire and Brimstone for ever and ever, where no man shall ever come out again ; for there is no redemption, and therefore by all means possible, I advise you to take heed. Christ endured the pains of hell for you, because he pitied you, and knew you were not able to overcome them. Therefore you may beleeve me, if you could bear all the pains of hell one hour, and then could be delivered, you would never come there again for all the world ; nay, you would never love the world, nor any thing

thing that is in it, because they are nothing but baits to draw men to destruction. But if the Devil get you once there, you can never come back again; and Christ will never fetch you from him, for the Devill and he are enemies, and he is able to live without any of his servants: for those that will serve him, shall have an everlasting Kingdome, and live in joy and happiness; and those that will serve the Devil, he will torment them in fire and brimstone for ever.

Now if Satan can get any to serve him, he is worthy to have them, for Christ will none of them: and therefore I tell them now, if they come once in hell with the Devill, they shal never come in heaven with

with Christ, for he is just and will not meddle with the servants of another. But if any see his filthy and base waies, and consider the miserable and wretched estate it will bring him unto; and then turn to me (saith Christ) and defie the Devill and all his works, and serve me, I will save him: for I am a Saviour, and that is my name, and my glory: for there is no Saviour but my self: *I came into the world to save sinners*, but not such sinners as will serve the Devill: for though there be none in the World but sinners, yet those that love me and keep my Commandements, them will I save: but they that serve the Devill, I will destroy and torment them. Although all are sinners,

sinners, yet some sinners that pluck up their sinnes, as a Gardner pulleth up his weeds, and cast them behinde them, and follow me ; although they be weak and fear that they cannot overtake me, yet I will put forth my hand, and take hold of them, they shall not need to fear. *The bruised Reed will not I break, and smoking flaxe will I not quench : I come to binde up the broken-hearted, to preach liberty to the captives, and to comfort them that mourn : Let all that labour, and are heavy laden, come to me, and I will ease them.* But those that follow their sinnes, and are merry and joyfull, and carry them lightly, and never feel any weight in them, they never call for help to bear them : they carry them well enough

enough they dance after the Devils pipe, they follow the Devil more swiftly, then my servants follow me: for they follow nature, and the Devil helpeth them forward, and the world is a friend to them both, and they like laden Asses follow the Devil with his treasure, and make him their Lord and Master, and yet some of them will not stick to say, they hope I will save them, although I have often told them, I will save none but my servants, and I will not meddle with them; for if they will serve me, they must clean forsake mine enemy, the Devill, for he is an enemy to me and all mine, and doeth all the despight against us that he can, and I will not save him that will

will serve mine enemy ; and therefore let them never presume upon my mercy, for I have told them, that, *The hope of the ungodly shall perish.* He that is an ungodly person, a swearer, a drunkard, a profaner of the Lords day, false in religion, carelesse in life, and yet hopes to be saved by me, his hope is in vain, and grounded upon no foundation ; for I never made promise to save any such, and therefore they have no reason to say, *They hope, I will save them ; except they speedily return from the devil and his waies, and follow me and my waies,* for I have plainly told them, *He that will be my Disciple, must forsake himself, take up his Criffe, and follow me, and assuredly I will save him.*

Now

Mat.  
16. 24.

Now tell me then, how would a man like one that should serve his utter enemy, and do what his enemy could devise to hurt and grieve him, and then when he had done all the hurt that he could against him, when he could do no more, then he would come to him, and think to have a great blessing, and a great benefit of him? he should surely be deceived. Then with what face can a sinner go to Christ, to save him when he dieth, who would never serve Christ while he lived? Though God hath commanded him to cast all his care upon him, for he would care for him; yet he hath spent almost all his time in serving the World, the Flesh, and the Devil.

## CHAP. 38.

*Reasons of casting our care upon  
God.*

I Will tell you great reason why you ought to cast all your care upon God, and none upon the World; for God is our Father, our Maker and Governour, and our Feeder: CHRIST is our Saviour. Now the Father and Governour knoweth what is fit for the childe better then the childe: for the childe would surfeit if he might have his own will: therefore let him be content with that which his Governour will give him. Another great reason why we should cast all our care upon God, is, because when the Devill maketh all his poysitous baits, wherewith he draweth an infinite

numerable company of souls to hell, he covereth them all with some worldly thing or other, that they may not see the hook: some he covereth with gold, some with silver, some with earth, some with clay, some with honour, some with beauty, some with one thing, and some with another. He will not lay his baits alike; for he is cunninger then a fisher: he knoweth a little bait will serve for a little fish, and a great bait for a great Fish; for a great bait will not serve to catch a little fish, nor a little bait will not serve to catch a great fish. And besides this he must have the alteration of baits, as the cunning fisher well knoweth: but with these baits he must have a sharp hook

hook to take them, and a long  
line to draw them to himself.  
So soon as he seeth they have  
swallowed the sweet bait, he  
lets them play a while with  
it, but before it be long he  
draweth them out of the sweet  
stream, the water of life, and  
throweth them into a pan of  
boyling liquor: and as some-  
time the fisher is fain to in-  
tangle the fishes with his Nets,  
and so take them: even so  
Satan findeth the humour of  
every man, and then he search-  
eth in the world to finde a bait  
fit for him, and having found  
the bait, he presently poyson-  
eth it: then he puts in a  
hook and a line, to draw him  
from the pure sweet stream, the  
water of life, the word of  
God; and then he lets them  
play

play a while with the poysoned baits of the World, and even so drawes them to him, and throwes them into a Furnace of boyling brimstone, whose boyling shall never end. Now, there is none that can keep us from the baits of the devill, but only God our Father, our Governour, our Saviour and Sanctifier: and had we not need then to cast al our care upon God, sith we are in so great a danger, and none can keep us from the Devill but he? We cannot keep our selves from the baits of the Devil, no more then children can guide themselves in all their waies, to feed, learn, govern, and cloath themselves, without the help of their father and governor. Shall the children depend only

only upon their Father and Governor, and shall not we depend only upon our God, that is our Maker, our Father, and our Governor? and who, when we fell from him, and followed the counsell of the Devill, sent his only Son to die for us, and to endure the paines of hell for us? The holy Ghost saith, *If he hath given his Son for us, will he not with him give us all things also?* and yet shall we not dare to depend upon him? Is he not able to dry up the waters of the red Sea, that thou mightest go on foot dry-shod thorow? Cannot he rain thee *Manna*, that thou needest not starve? Cannot our God give thee water out of the Rock? He giveth the water out of the Rock

Rom.8.  
32.

Jam. I.  
15.

Rom.  
7. 24.

Rock Christ, every day : Oh  
that thou wouldest receive it !  
But I know what thou woul-  
dest have ; thou wouldest have  
Quailes to fulfill thy lust : for  
lust when it conceiveth, bringeth  
forth sin, and sin when it is finished,  
bringeth forth death ; Then  
mayst thou cry, O wretched man  
that I am, who shall deliver me from  
the body of this death ! I thank  
God through Jesus Christ our Lord,  
It is he that must deliver me from  
this body of death. And yet  
thou wilt not follow him, nor  
depend upon him. Another  
reason why thou shouldest  
follow Christ, and depend  
upon him, is, because if the  
Devil finde thee at any time  
alone, thou canst not escape  
his hands, and therefore my  
greatest desire is, that I might  
per-

perswade you to cast all your care upon God, and none upon the world : nay I pray God that Christ may prevail with you, for he hath gone about to perswade you already, and told you a reason ; For he careth for you : and if he careth for you, you need no more care, for you shall be well provided for : therefore obey him, cast all your care upon him, and care not for this world ; live as he hath appointed you, labour in your vocation six daies, and keep the seventh holy to the Lord, and in all your labour use no kinde of deceit, nor desire to be rich. Do you labour in your vocation, and be sure you pray morning and evening, and at noon, and at all times.

times; and hear and read the Word of GOD, and meditate on that day and night, and follow CHRIST, and take hold on him by faith: let that be all your care, and for your bodily goods take no care. If you dare not trust God with your bodies, who feedeth them as you see every day; how dare you trust him with your souls, which you cannot well discern by reason of your earthly nature? You have a promise for your bodies, if you will serve God, and keep his Commandments; and yet many dare not trust him: they would serve him with all their hearts, if they durst trust his Word. If they should lose their mortall bodies, it were but a small matter

matter, for they must have an end. And for your souls, you have but his Word and Promise, upon condition that you follow Christ, and take hold of him by faith : now if you neglect the condition, the Promise is void, and yet you say, 'you durst trust God with your souls, when you never go about to keep his Commandments : you never follow Christ, nor take hold of him by faith, nor have you any experience by your bodies, for you never trust Christ. David saith, *I have killed a Lion and a Bear, and therefore I dare venture on this uncircumcised Philistim.* If he had suffered the Lyon and the Bear to have overcome him, he had never overcome the Gyant, and then

I                  had

1 Sam.

17 24,

25.

had he never been made the Kings Son. So, if thou wilt overcome that great Goliath, thou must first kill the Lyon and the Bear : thou must first overcom the Temptations of the World, if thou meanest to overcome the Devill, and so be made the Kings Son of Heaven.

## C H A P. 39.

*Against immoderate care.*

O Ur Saviour faith, Care not for to morrow, let to morrow care for it self; the day hath enough with his own grief. Here you see that our Saviour pities you, that you will take such care; and willeth you that you should not care for the next morrow, because you do

do not know whether you shall live till then or no : for Christ saith, *Thou fool, this night will they take away thy soul from thee.* As if Christ should say, if thou dyest with taking care of this World, thou lovest the Kingdome of Heaven, and thou shalt lye burning in hell fire. Then, dost thou not shew thy self a fool, to take so much care for this World, since thou knowest that hell fire is before thee, thy goods are behind thee, and thou knowest not who shall enjoy them ? If thou thinkest thy Children shall, thou knowest not whether they shall live or no, or spend and waft them wickedly, as thou perhaps hast gotten them, or whether they shall be otherwayes

Psal.  
39. 6.

wayes deprived of them,  
or no.

A thousand waies may separate thy sons and their goods far asunder : thou knowest not but that the World may end ; thou knowest not what shall become of thy goods, or whether any body shal enjoy them or not : and to say the truth, some of you make sure work, that none shall enjoy them, for whosoever getteth them, were better be without them, if they be not gotten in the fear of God, and then they cannot be enjoyed in the Faith of Christ ; for it is not lawfull to have stolne goods in thy house : and thy goods may bring a punishment upon thy children ; and therefore thou art a fool to take any care

care at all either for or about these things, and thou art a fool, because thou doest care, yea, and spend all thy care about these things. Thou knowest if thou dost not spend thy time in the fear of God, which is but *the beginning of wisdome*, and in the faith of Christ, which is the end and finishing of wisdome; thou thy self, thy body and thy soul shall lye burning in hell fire for ever and ever, and there is no means for thee to be delivered. Thou mayst turn thee and tumble thee in the fire of hell, and canst never get out, and wonder at thy self, that thou wert such a fool to take care for those things which thou shouldest never know what became of them, and take

little or no care for thy self; when thou knowest thou shouldst come to this wretched and miserable end, that would never end.

Here, in the world, none dare call a rich man fool; but Christ saith, he is a fool, that setteth his heart on these worldly things. But if by taking care for worldly things, he misse heaven, and fall into hell, he will call himself a thousand millions of fools, that omitting better things, he would take care for this World which is worth nothing; nay, it is worse then nothing; for his own conscience will tell him; if he had had nothing, he should have cared for nothing, and so he might have served God, and

and gone to heaven : and having something, his care was so much to compasse more, that indeed he hath gotten nothing but everlasting torment.

And now he knoweth not what to do : sometimes he thinks, I would I might creep through ten thousand hells, and be ten thousand millions of times in crawling through them, to goe to Christ, and then get Faith, and take hold on Christ : for he knoweth now, that none can come to God, but by faith in his Son ; for the which he would now take all the pains that could ever be advised, to obtain that faith in the end ; and yet he thought whilst he was in this World, that one Sermon in a

moneth would have served him to have gotten that faith : but he seeth he would not believe the Word of God ; for Gods own word willed him that he should not labour for the meat that perisheth, but for the food of everlasting life. And lest he should doubt of these things which God saith ; Christ saith, Consider the Lillies of the field, they labour not, neither spin they : I say unto you, that Solomon in all his glory was not cloathed like one of these. If God so cloath the grasse which is here to day, and to morrow is cast into the furnace, will he not do much more for you, O ye of little Faith ! Here Christ tels them that will not believe his promise, and follow his counsell, they are of little Faith. And the  
r holy

holy Ghost telleth us, that  
*Faith cometh by hearing of the Word preached: and, Without faith it is impossible to please God:* And there were never any saved but by faith, nor there were never any damned, but for want of faith. For the holy Ghost saith, *He that cometh to God, must believe that God is, and that he is a rewarder of them that seek him:* He did not believe that God would provide for him in this World, and save him in the next, because he wanted Faith. And he wanted Faith because his delight was not as *Maries was, to leave his worldly affairs, and to hear the word preached.* He could not pray that he might profit by the Word preached, be-

I. 5. cause

cause he had no knowledge by the Word to see his wants.

He had no knowledge because he had not continually heard and read the Word, which would have taught him to have known God and himself. If he prayed sometimes without knowledge and faith, his prayers were vain and frivolous.

And thus he seeth it was his own negligence that brought him to Hell, because he would not labour for the meat that perished not, and now he is so vexed at himself because he did not follow the counsel of our blessed Saviour Christ, that took such pains for him, and gave him so many warnings, and told him how he

should

should find it, if he would follow his counsell; that he would now if it were possible, be revenged on himself: as *Judas*, when he had done that which Christ had warned him of, and saw that now it could not be undone, he laid violent hands on himself, to be revenged upon himself. But when they see they cannot be revenged on themselves, nor no way can mitigate their torment, then they are ten thousand times more tormented with torments, which cannot be expressed: then they will defie Satan, and cry out against the World they loved so well, and say Satan laid all his baits by the things which are in the World, yea, many baits he laid

laid, and took many even with things that were lawfull to be used in the World by the appointment of God, as you shall see. Meat is ordained of God for the nourishment of man; and yet how many doth Satan take with the sinne of Gluttony? And therefore take heed that thou eatest temperately. Meat is ordained for the belly, and the belly for meat, but God will destroy both them and it. Drink is very lawful, yet how many doth Satan take with the sinne of Drunkennesse? and therefore Christ saith, Take heed lest at any time your hearts be overcome with drunkennesse, and surfeiting, and cares of this world. Mark this counsell of C H R I S T, Lest at any time.

As

1 Cor.  
6 1.Luk.  
21.34.

As if he should say, Be continually careful, lest thou art overcome with surfeiting and drunkennesse, and cares of this world, for thou mayst surfeit, and be drunken with any thing thou takest care for in this world.

And therefore Christ saith,  
*Take no care, and do not say, What shall we eat, and what shall we drink? and wherewith shall we be cloathed? for after these things seek the Gentiles.. And your heavenly Father knoweth, you have need of these things: but first seek the Kingdome of God, and his righteousness, and all these things shall be ministered unto you.* Oh the mercy of God, which would tell you that your heavenly Father knew that you had need of these things, and he

Mar. 6.  
31, 32-

he would give you that he knew sufficient! Seek ye the Kingdome of Heaven and these things shall be ministred unto you. Seek ye the heavenly treasure, and a little of this earthly trash will serve the turn. And if you know how Satan hath poysoned all, or the most of it, you would be afraid to take any of it. But if you take nothing but at my hands (saith Christ) Satans poyson shall never hurt you: but if you begin to be your own Carvers, Satan will so sawce it with sweet poyson, that he will deceive the wisest worldlings in the world. And therefore see you take nothing but at the hands of the Lord; for Satan hath spread his net, as the Spider doth her

her Web. Now the Spider lyeth close hidden in a dark hole, untill the silly Fly be intangled, and then he comes and taketh her as his own; and even so Satan lyeth close untill he see you entangled with the things of this World, and then he claimeth the world, and you, and all for his own.

## C H A P. 40.

*The poyson of outward things.*

SEE how Satan hath poysoned all things in this World: as Apparell, with pride; Honour with haughtinesse; Beauty, with vanity; Recreation, with swearing; Riches, with covetousnesse; a thing clean against reason: for the naturall man would think

2 Joh.  
2. 15.

think, that he which is rich, need not to be covetous, and yet it is commonly seen, the more rich the more covetous ; yea, and even our vertues, how doth Satan seek to poyson them ? As for liberality, how doth he seek to poyson it with prodigality ; and honest labour with carefulnesse ? And therefore Saint John saith, *Love not the World nor the things that are in the World ; for the love of the World is enmity to God.* Then some worldly man will say, What ? shall we do nothing ? Yes : but see how soon the Devill will lay a snare to intangle thee with all, that thou mayst be idle ; the very bait with the which he catcheth all ; for many desire goods, that they may be

be idle; and the Devill hath  
some leisure to talk with a  
man, when he is idle; and  
idlenesse bringeth a man to  
many vain recreations, and so  
to much eating and drink-  
ing, and to many wicked  
finnes. The holy Ghost saith,  
that *we shall give account for  
every idle word that we speak:*  
and therefore thou mayst not  
be idle by any means. Thou  
must labour six daies, for  
God hath commanded thee  
so to doe: and thou must doe  
it, not for any care thou hast  
of the World; but because  
God commanded thee, and  
thou must shew thy self obe-  
dient to him; and all thy care  
in thy labour must be how  
to please him, and leave the  
successe of thy labour to him:  
and

and thou must be carefull in thy labour, that thou takest no care for thine own profit, nor thine own pleasure, but how to please God, and then let it please thee: but be sure it please not thee, and offend God. And thus thou must labour six dayes, and follow the Commandement of God, and his example, after whose Image thou art made, and whom thou art to imitate: he laboured and made in six dayes these things for thee; labour thou to obey him: he laboured and looked over his work, and saw it was good: so thou must labour and look over thy work, and see that it be good before God. Though there are many imperfections in thee, yet because

because thou art reconciled to God in Christ, and now shewest thy humble obedience to his Commandement, that thou wilt neither be idle, nor yet labour for thine own profit or pleasure, nor do thine own wayes, but see that thou dost those things that he hath appointed thee, taking hold of Christ by faith; he accepteth them for good, through Christ, who hath fulfilled all for thee: for *Obedience is better then sacrifice.*

I Sam.  
15.22.

Then also thou must rest the seventh day: for so for thine ensample he rested, and commanded thee to rest that day, and to keep it holy to the Lord: Now he commandeth thee to leave all earthly busynesse

busines, and attend upon him, and hear what further instructions he hath for thee, how to strengthen thy faith, how to take hold on Christ, and how to come to his Kingdome.

Now thy care must be, how to learn at his mouth to keep his Commandements. Now he will shew thee the figure of that everlasting rest, which he will bring thee to, through Christ. Now if thou beest not very ready and diligent to attend upon him the seventh day, thou shewest that all thy labour on the six daies was for thine own pleasure or profit more then for thine obedience toward the Lord thy God : for if thou wouldest have obeyed him in thy labour in

in the six daies, thou wouldest have obeyed him in the rest, the Lords day also. This shall be a witnesse to thine own conscience, lest that thou be deceived, as many be; who think that they labour all the week to please God, when indeed they labour to please themselves, because the Commandement pleaseth their humour, better then to keep holy the Lords day ; and they will be willing to take one hour from the Lord in the morning, and another in the afternoon, or two, it may be ; which sheweth that their mindes and affections are more on the World then on the true service and obedience they owe to God.

## C H A P . 41.

*Prodigality set out.*

Some think that the prodigall man taketh too little care for the World : but I say, he is a wicked man, and taketh too much care for the World, and too little care to please God. He is an idle man, and will not labour six dayes. He is a disobedient man, and will not keep holy the Lords day. He is a wastfull man, he will spend wastfully for the vain glory of the World, which some say they care not for : he leaveth those things which God hath given him and his family without care. Yea, he is a covetous man, for he will borrow of others and spend it wastefully, and never pay

pay it again. He breaketh the Commandement, which saith, *Owe nothing to any man but this,* that you love one another: for the holy Ghost saith, *The ungodly borroweth and payeth not again, but the mercifull man is liberall and lendeth.*

Rom. x.  
38.  
Psal.  
38.21.

Some will say, they would pay if they had it: but indeed they will not obey God, and live as he hath appoointed them. They are proud, and will spend so far beyond their calling, that they have nothing to lend to the poor children of God; because they spend either upon the wicked, or in excesse, when there is no need, or upon those that have as little or lesse need then themselves. Such a person is worse then an Infidele, because he provideth

1 Tim.  
5. 8.

not

*not for his household.* God doth not say, Because he taketh not care for his own household; for all his care should be to please God: but he careth not to please God, neither doth he obey God, to labour six daies; and to see his household labour: for whilst he is idle, or using some vain pastime, out of his Calling, his children and servants disobey God, and mis-spend their time, and weaken his estate, and all through his own carelesnesse to please God. He sheweth himself no good Christian; for a good Christian life, is a carefull life; not carefull of the World, but carefull lest the World should hinder him any way from serving of God, either in being

ing to negligent in his calling, and so provide not for his household, and become worse then an Infidel ; or lest he should be covetous, and become the man whom God abhorreth. And yet there be some so ignorant, that they will say, The prodigall man beareth a noble minde. But he bears a wicked minde, and they know not what a noble minde is, that say so. Our Peers and Princes are called noble men, because they bear noble mindes, that is, they are virtuous, and temperate, and discreet, governing the Common-wealth according to their Calling, regarding the virtuous & keeping under the vicious, holding in the prodigall, who would run away

K with

with a whole Kingdome, if they might have it: nay, no Kingdome is able to satisfie prodigall persons, for their disobedient humour will never be satisfied, because they do not labour to keep the Commandements of G O D. Some are more affected with this sin then others, but all that are not affected with prodigality, have a disobedient humour, they are undiscreet, because they cannot spend when they should, and spare with discretion, when the time is. They are unthankfull, because they doe not heartily thank G O D for his blessings, but wish they were more. Neither will they be thankfull to the King, nor a worthy noble Prince or Peer; though for

for if they spend a little prodigally in their service, they will think they are indebted to them, though all of it were by the Prince liberally bestowed on them: but indeed such are not to be about Princes or Peers, no more then the covetous. Some wise and learned men have disputed, whether the covetous or the prodigal be the worse member in the Common wealth: But I pray God you nor yours be none of both: but hear what the holy Ghost saith, the covetous is the man whom God abhorreth: the prodigall is worse then an Infidell. And thus I leave them, and pray to God for Christ his sake, they and we may leave both those and all our finnes, and

takehold of Christ by faith,  
and live through him, with  
God for ever and ever.

## C H A P. 42.

*Difference between an act and  
habit of sinning.*

Now you must know this,  
that the dear children  
of God for want of discretion,  
do sometimes an act, which  
may be called covetous, and  
yet not upon a covetous hu-  
mour; and an act that may  
be called prodigall, and yet  
not upon a prodigall humour;  
but for want of discretion at  
any time: For there is none  
so discreet at all times that is  
not somewhat infected with  
either of these sins: for we  
are infected with all sins, and  
therefore God, in great mercy

to man, made the Sabbath or  
Lordsday ; so that if a man  
did in six dayes over slip him-  
self, as indeed we all do, and  
did not reconcile himself to  
God every night, as we ought  
to do, yet on the Lords day,  
the Lord calleth him to him,  
and sheweth him his faults,  
and wisheth him to be recon-  
ciled to him through Christ,  
and breatheth into his face  
the breath of life again , and  
reneweth in him the Image of  
God again , that was decayed  
by his sin, and so he goeth  
home a renewed man. And  
therefore I say, and say truely,  
and all the Writers in the  
World cannot expresse, what  
hurt that man, woman, or  
childe doth himself, that doth  
not attend[on] the Lord, on

the Lords day: neither can any man or woman do their servants more hurt, then to keep them from the LORDS house that day. The LORD hath charged thee that thou ( if thou hast any under thee ) shalt see them come, and come thy self, as thou wilt answer it: for the LORD himself is now there prepared to teach thee and thine: and therefore go to him, and goe prepared: *Cleanse thy heart of all earthly things;* and know that he is there to see thine heart, and all thine affections and behaviour. Some will say, I would go to the Church, but there will be little. But I say unto thee; I fear that thou wilt not learn that little. If God for thy diobedience, will speak

speake but a little to thee that day, yet thou hast a great deal to say to him, confess thy sinne, shew thine obedience, be an example to them that would stay from the presence of GOD, pray for his grace upon thee and them, and the whole Church, and appeal to the promise of God, *When Mar. 18. 20.*  
*two or three be gathered together in his Name, he will be with them.*  
Pray that God may send his Word plentifully for Christs sake, although our sinnes deserve to have it taken away altogether: seek to do some good to the poor, although there be but a poor company of you gathered together. Move the people to provide themselves a Preacher, tell them of their wants, speake

to the Magistrate : mourn to  
see the Alchouses full, and the  
Church of God empty.

## C H A P . 43 .

*The service of the Lords day ought  
to be publick.*

Some will goe to the Church of G O D in the forenoon, and in the afternoon they will serve God at home ; but thou canst not do God so great service at honie ; serve him six days at home, and the seventh go to the Church of the Lord, if God be truely worshipped there, as I pray God he ever may be in our Churches to the Worlds end ; and I pray God you may be true worshippers of Ged. And alwayes in the Church of God ; both forenoon and afternoon, let

let there be one the more for thee. But of this I warne you, for the love I bear to your souls and bodies : if you can-  
not get the people to provide a Preacher, which may dis-  
pense the Word truly and  
sincerely, remove you where  
you may have, and hear the  
word so preached : for, *Where  
the Word of the Lord is not truly  
preached, the people perish for want  
of knowledge.* But if you can  
get a Preacher where you  
dwell, and do good both to  
your selves and others, I  
think it better so : for, *The  
harvest is great, but the labourers  
are few, therefore pray the Lord  
of the harvest to send forth la-  
bourers into his harvest :* For  
the true labourers indeed, are  
not few, but very few : for

Prov.  
29. 10.

Mat. 9.  
37, 38.

Phil. 2.  
11.

as the holy Ghost saith, *All seek their own, and not that which is Jesus Christ.* All, is taken here, as it is in many other places, for the most part; for the most seek their own: nay it would seem well, if some would be contented with their own, but they seek more then their own; if they examine themselves well, they shall finde it so; whereas the true Preachers of Gods Word will be contented with lesse then their own, so they may win souls unto Christ, they care not. They count all the World dung; as indeed it is, so they may be Christs, and draw many to him. I hope in God, that through his grace some of you will be Preachers. I pray God, for Christ

Christ's sake, to enlighten you with his Spirit, and give you grace that you may be truly godly, and very zealous for the glory of God, labouring by all means possible to increase the glorious Kingdome of Christ. And of this be sure, if you will lose nothing of your own, you will never win many to Christ: and marke how the holy Ghost saith, *They seek their own.* He doth not say, *They seek more than their own:* bat, *they seek their own.* As if he should say, as indeed he meaneth, They busie themselves about seeking their own, but in the mean time they neglect the great worke, and the great busynesse that I had set them about, to gather together the souls that Jesus Christ

1 Cor.  
19. 9.

Christ the Son of God shed his heart bloud for : and contrary to all reason , they look for their wages before they have done their worke . Saint Paul which was called to be a Preacher of the Word of God , saith , *Woe be to me , if I preach not the Gospell* . But he doth not say , Woe be to me if I seek not goods . He saith , *Necessity is laid upon me , to preach the Gospell* . But he doth not say , Necessity is laid upon me to get goods . Yet some of them will say , they must not lose their goods and right , rather they must go to Law for them ; but contrary to the Law of God , they neglect their duty in his Church , they do not study how to divide the Word of God aright , and

and to give to every one that which is fit for him. What doth the holy Ghost call negligent Preachers, but *dumbe dogges, that will not barke?* The dogge will barke and give warning to the whole household within, if any danger be near: but those that should deliver my message unto my people, they busie themselves about their own affaires, they slumber and delight in sleeping; they will not call out to the people, and give them warning of the danger that is neer them: I pray tell me, or let any man tell me, if he be a good servant, which will go about his own businesse, and neglect his Masters, or no? no man will account of such a servant, but will cast him

Isa. 65.  
10.

him off for naught: even so God will cast them off for naught that seek their own, or neglect the diligent seeking of that which is Jesus Christ.

## C H A P. 44.

*The honourable calling of Ministers stained by worldlinesse.*

I Must needs say, I have been very desirous, and have often begged of God, that some of you might be Preachers; yea, and all of you and yours, if it might please his divine Majesty to bestow such graces upon you, as were meet for so high a Calling. But God knowes, I never desired it, because you should get any thing in the World, but

but because you should get servants to God, and souls to Christ, and because you might be so enlightened with the Word, through the holy Ghost working within you, that you might make no account of the World, as indeed it is nothing, nay, it is worse than nothing: for nothing doth no hurt, and the World doth much hurt. *I pray not for the World (saith Christ) but for those thou hast given me out of the World:* Those that though their bodies be in the World, yet their hearts, their minds, and their affections are as high as heaven. If you be risen with CHRIST, seek those things which are above, where CHRIST sitteth at the right hand of GOD: Set not your affections on things which

Joh. 17.  
9.

Col. 3.  
1.

which are on the earth, but on things which are in heaven.

Pray God for Christ his sake, you may be of those, which Christ prayed for, those which have their minds and hearts busied about heavenly things, and never taking care for the things of the World. Woe is me with fear, lest any of you or yours should love this World: but if it please God that any of you hereafter should be a Preacher, and love the World, I cannot expresse the grief it would be to me, even so long as I were in the World. If any of you should ask me, if it were not as evill in another man, as in a Preacher? I answer, No; for it is a very dangerous and indeed damnable

nable estate to love the world.  
I know what I say : I do not  
say, to be covetous or to de-  
sire to be rich, whereby one  
is moved to use unlawfull  
meanes to get goods : but I  
say to love lawfull goods  
which God hath given thee,  
and to neglect the service of  
God about them : if it be but  
in thinking of them ; and to  
be at any time more loath  
to lose thy lawfull goods,  
then to go to Law, to the hurt  
of thy brother whom Christ  
died for : It is a wicked sin  
in any man, to set a rent or  
price of any of the lawfull  
goods or lands, more then  
thou in such a case, wouldest  
be willing to give , it is a  
wicked sinne. To let or sell  
any thing to any man , for  
sinister

sinister respects, that thou dost not thinke to be the true and faichfull servant of God, if thou mayest let it well to those that are, is a sin. But to let a farm to any that thou dost not thinke to be the true servant of God, but because he is richer, or is better able to pay thee, or will give thee more for it, is a great sinne: *For the earth is the Lords, and all that is therein:* and he hath set thee as a Steward over some parts of it, and thou art by his appointment to let it to his children and servants that love him; and because many things have many prices, he bids thee deal in all his busineses, as thou wouldest be dealt withall in such a case; He bids thee *Deal liberally with thy*

thy brother, that his soul may bless thee: yet thou wilt neglect thy Brother, whom thou seest careful to serve God in Christ, and let it to one that hath little or no religion in him, because thou seest that he can deal more warily in the World, or more easily, as the World calls it, though indeed it be more wickedly before God: yet because thou seest he is more able to pay thee thy rent, thou wilt let it to him, who is indeed Gods enemy, and for whom God never made it: for God made these things for his Children and his servants; and he doth never love God as his Father, nor obey him as a servant; neither will he more become obedient to God, and serviceable

viceable to his Church, if thou let him a good pennys-worth; whereas if he thrive not of it, he will rail on thee, and ~~or~~ thy Religion, which is indeed against God; for he knoweth not that it is God that giveth power to the goods, and that it is God again that keepeth men short: although sometimes with his mouth he speaks it, yet the true knowledge of it dwelleth not in his heart; and if he grow rich upon it, he will not be liberall to the poor children of God, considering their wants ~~as if they were~~ his own: for he hath no naturall affection towards them, because they are not his brethren. Loe, here thou seest what to do with thine own,  
or

or as some say Gods, and thine own, or as the truth is, Gods, and not thine own; and therefore thou mayest offend God in it; for thou art but a Tenant at the will of the Lord, and art to depart at an instant; yet thou hast a great title under God for the time, and thy title is good, and lawfully thou mayest enjoy them; yet the love that thou bearest unto them is utterly unlawfull, for it is the love that thou bearest to these worldly goods that maketh thee to let them to such a Tenant, as will neither serve God, nor do good to the poor servants of God. The man to whom thou lettest it may be a civill honest man in the World; for among the

the Heathen, yea among the Jewes that would kill Christ again, if they had him, and hate the Children of God, there are such in the World as will deal civilly, and pay at their day, perhaps better then some Christians. But if thou beest the true child of God, thou must have a discerning eye of faith, which every one hath not, and know the child of God, from an evill man: neither mayest thou judge the other for all that, but pray for him; and hope that, though he be not the true servant of God now, yet in good time, by Gods grace he may be. Thou mayst not impart the benefits of God, as neer as thou canst, bat to those whom thou knowest to be

be the Lords true servants, and thou must do it for the love thou bearest to God. Why shouldest thou not love Gods Children much more then any goods thou hast? There is great reason to do it, able to perswade any man, if his heart be not of stone. For God made us more excellent creatures according to his own Image. Satan came by stealth and subtilty, and through envy stole away that excellent Image from us, and made us more ugly persons, deformed Devils, so that we were ashamed of our selves, ran away and hid our selves, and we were good for nothing, but evill for all things, fit for nothing but fire-brands of hell, into the which we are ready

ready every hour to fall, and God hath said, that if we suffered the Devill to deceive us, hell should be our portion, the Devill stood gaping to receive us ; wert thou not in a miserable case ? I tell thee we were all in this miserable case. And I tell thee true, I am sorry at the heart when I see any that doth not consider the case wherein he was, and I am afraid, lest any of you should forget the estate wherein you were, and so become unthankfull, and fall into it again. Oh the danger is great ! But tell me, wouldest thou love him that would come and make thee like a God again, and wash away all thy filthy poyson, and deliver thee from the slavery of the Devil, and

and from the fire of hell,  
and set thee in Paradise again;  
yea, in such a Paradise as the  
Devil can never have power  
to deceive thee? And for thy  
better assurance, bids thee hold  
then by him, and thou shalt  
never need to fear? If thou  
wouldest not love him and all  
his, thou wert greatly to  
blame. But I know now in  
thy distresse thou dost not  
make so much question whe-  
ther thou shouldest love him  
or no; for thou thinkest it  
unpossible, but that thou  
shouldest love him and all his,  
and do whatsoever he would  
bid thee. If thou wert once  
in Gods favour again, thou  
wouldest not disobey him for  
all the Devils and Worlds  
that ever were. But oh the

L                      mise-

misery! here is the thing: how is it possible that thou shoudest be helped? God is thine enemy, the Devill is thine enemy, the World can do thee no good, nor make thee clean: for all thy bloud within thy veins is corrupt-ed, thy heart-bloud is become most filthy poysion, and thou art become most ugly, deformed like the Devill, and thou art a shame to thy self, although no body see thee but thy self, and hell-fire is so bigge, that all the water in the World cannot quench it. Thus beginning to despair, thy torments beginne to increase, when thou couldest see no way to escape it: but oh the love of God, the wonderfull love of God towards thee, never

never to be expressed, nor for any goodness that is in thee, for behold here what a filthy creature thou art; but for the everlasting goodness that was in himself, his great and wonderfull wisdome, he found a way, even for his own sake: or else Man and his posterity had been burning in Hell-fire for ever and ever. How did he find a way? he sent his own Son to wash this filthy creature man; his only Son, I say, the Son of God. And how did he wash him? No water could make him clean: he washed him with his own bloud, and he sweat water and bloud, with washing of him; yea, he shed his heart bloud, and gave it man to drink, that it might enter

Mit.  
26. 37. ter into his heart, and so run  
Gen, 6. through all his veins, and so  
18. cleante him indeed. *Mans flesh*  
Mit.  
25. 26. was corrupted. *The Son of God*  
*brake his Body, and gave them his*  
*Flesh to eat, that it might renew*  
*their flesh, and that their le-*  
*profe might be healed.* And  
the Son of God did this in-  
deed; he brake his Body, and  
gave it us to feed on: he shed  
his Bloud, and gave it us to  
drink, or else we could ne-  
ver have been cleansed. But  
wo is me, God would not ac-  
cept him, he said that man  
for his disobedience to him,  
and obeying the Devil, must  
go to hell, and burn there.  
Oh the mercies of the Son of  
God, how is it possible they  
should be shadowed out! for  
no body can expresse the depth

Eph. 3.  
19, 19.

of

of it, that he would endure  
the pains of Hell for us: he  
being man endured them,  
and being God overcame them:  
he stopped the mouth of the  
Devil, shut the gates of hell,  
took man by the hand, he  
having washed him, and en-  
dured the pains of Hell for  
him: he takes him by the  
hand, I say, and leads him to  
his Father, he accepts him in  
Christ. Oh the mercies of  
God in Christ, that are never  
able to be set out by man!  
Man through his fall wrought  
his utter ruine alone by him-  
self: Christ the Son of God,  
hath wrought his recovery  
alone by himself, without the  
help of any, and set man in a  
far better estate then he was  
before: for now he hath gi-

Gal. 3.  
13.Joh. 4.  
21.Eccl. 7.  
17.Joh. 7.  
16.Joh. 11.  
25.

ven him in the hand of faith to hold on him, that he may never fall: before man was alone, but now he is joyned fast unto Christ by faith. Now what hath man to do? To follow Christ, and take hold of him by faith. Not that man deserveth heaven by following Christ, no not by his faith; but he taketh hold on him, which hath deserved heaven for him, and brings him thither, and setteth him in a glorious place, by God his Father, and God accepteth him in Christ, and taketh him at his hands. No man cometh to the Father, but by me ( saith Christ. ) Now oughtest not thou in conscience to love, obey, and follow his counsell, that hath done this for thee? And to love all his children and servants

vants, better then the children  
and servants of thine utter  
enemy, the Devil, who was  
not only enemy to thee, then,  
when he first corrupted thee  
and thy seed, but he is utter  
enemy, to thee still, and not  
only an utter enemy to thce,  
but also to Christ thy Saviour,  
and will by all means hinder  
him, and impoverish his  
Kingdome, and if he can pos-  
sibly, he will bring thee from  
Christ to hell again? And wilt  
thou enrich his Kingdome  
for a little goods, ( which  
Christ never bad thee get )  
who is an utter enemy to thy  
Saviour, and seeketh by all  
means to impoverish his King-  
dome, to speak against his  
Word, to scoffe at them that  
follow him; yea, often stoppeth

L 4      their

Joh. 19.  
10.

their mouthes that would  
gladly speak on Christ's side,  
saying, If thou art alto-  
gether on Christ's side, thou  
art not Cæsar's friend, and  
wilt not enrich his King-  
dome.

Rom.  
14. 2.

Thou knowest when thou  
inrichest Satans Kingdome,  
thou weaknest the Kingdome  
of Christ, in that thou weak-  
nest thy faith ; for thou canst  
not in faith part with any of  
thy goods to one whom thou  
dost not think the servant of  
God in Christ, and, *Whatsoever  
is not of faith is sinne.* And I  
prove this unto thee thus :  
When thou lofest the favour  
of God, and becommest a  
bond-slave of the Devil, thou  
lofest all the blessings, which  
God in mercy hath made for  
thee,

thee, and bestowed on thee. But they did not then fall to the Devill, but did fall to the Lord, whose they were, for they were not thine before, but the Lords: And therefore thou couldst not lose nor forsake them to the Devill; yet thou hast lost them from thy selfe, and they fell to the Lord, who lent thee them so long as thou didst serve him: but the Devill finding thee possest of them, claimeth them now; not that he hath any right to them, but like an usurping Tyrant; and it was thy fault in yeelding thy obedience to him, which maketh him to claim thee as his bond-slave, and all thy goods to be at his commandement, but thou hast

Mat.

16. 17.

Mat.

11. 17.

nothing to lose but thy self,  
and that thou losest; but  
Christ redeemed thee. Take  
heed therefore; for as an usur-  
ping Tyrant, who having  
gotten once possession of a  
Kingdome, will ever after  
lay claim to it, and will use  
all the means he can to get  
it again: and the first posse-  
ssion is not only a great light  
to make him get it the easier;  
but also he maketh him, if  
he get it again, to keep it more  
strongly, and fortifie it with  
a mighty power, and keep  
watch and ward in it, that he  
will never lose it again: So  
will the Devill; and therefore  
take heed thou deal not  
with any of the servants of  
the Devill, nor by no means  
enrich his Kingdome. ¶

a noble and worthy minded man, who hath great possession, passe by some puddle, where he should see an Harlot casting away her own Son, if he should enquire for the Father, and find, that contrary to nature, he were run away from his own Child, leaving it to utter ruin and destruction; if this noble minded Gentleman should take up the child, and cause it to be washed, and cloathed, and fed, and cause it to be instructed, and taught those things which it were fit it should learn; and when he came to be a man, he should say, I found thee thus and thus, and seeing no body had care of thee, I took thee up, and ever since maintained thee in good estate:

estate: and now I would have thee acquainted with my affairs and businesse; for I mean to trust thee with those things that I have: for so it is, my King calleth for me, and the affairs of my Countrey require that I should neglect mine own businesse, and attend upon them; wherefore I leave my Lands, Lordships, and Tenements with you in trust, till I come again: let them to my friends; and let them penny-worths, that they may well live upon them: let your own friends some part of them: deal so in it, as at my coming home I may find you faithfull. Now if this servant should neglect his charge, neglect his owne friends, and his Master, and go

goe for a little more rent, which his Master cared not a whit for, and let his Lands and Tenements to his utter enemies, who growing rich with the Lands and goods of this noble Lord, would be ready to bid him batteil at his return home, and to strike at him with his own Sword; judge you, would not this Lord think he had dealt very evil with him? Nay, would not every honest man that should but hear of it, think and say that he had dealt most vildly with so good a Lord and Master, and that he were never meet to come into the company of an honest man again? Thus hath Christ dealt with us; when our wicked father, and ungodly mother,

*Adam*

Adam and Eve cast us into the puddle of sin ; and ran away and left us there, where we should never have been able to have gotten out ; Jesus Christ the only Son of the high and mighty God, our mercifull Lord and Saviour, came by, and washed us, and brought us up at his own cost and charges, and we have nothing but from him, he taught us himself, in all good doctrine : and being gone to overcome the enemy of the King and Countrey, he hath left his goods with thee, bids thee to deal well with his servants, and let them good penny-worths, and deal not with his enemies, neither make any marriage with them ; yet thou for a little money wilt buy and sell, marrie and give in

in marriage with them: yea, and thinkest because thou findest them more rich in the World, they are better for thee to deal withall, and yet they are the utter enemies of thy Lord, and will be ready at his coming to bid him battell, and strike at him with his own Sword.

## CHAP. 45.

*The right use of goods.*

**H**ere thou seest, what cause thou hast to love Christ and his servants: and how thou oughtest not to love thine own, but to use it as the Lord hath appointed thee, whose indeed it is. If thou dealest not with thy Lords goods and Lands as he hath appointed thee, art thou not in a great fault?

Tit. 2.1.

Mat. 5.  
14.Luk.  
12. 48.

tault? surely thou hast no thing to say for thy self; save to appeal to his mercy, confess thy sins, and amend thy life. But if a Preacher, whom God hath enlightened to see what he was out of Christ, and what he is in Christ, and hath willed him to tell the people from his mouth, how he and they should now behave themselves inwardly in their hearts, and outwardly in their goods and substance; if he, I say, whom God hath set upon a hill, to give light to many: if he, I say, whom God hath given much unto; and of whom much shall be required: If he, I say, whom the Sun of understanding should arise upon: nay, if he, I say, in whole heart the glorious Son of God should shine, will

will darken his glory with the thick clouds, or rather thick mists of this earthen world, his sinne is great : but what did I say, darken their light ? nay, they darken the light of the Gospel, that all should see and go by : nay, they darken the glorious light of the Son of God, and eclipse his glory ; whereas *they should draw many unto Christ by their liberality and true preaching, they drive many from Christ, by love of their own (as they say) and by their idlenesse and negligence in preaching (as I say)* and I say, this love of their own, as they call it, is a thousand times worse in them, and doth a multitude more of hurt, then in other ordinary men who love the World as well

1 Tim.  
4. 16.

well as they, but there are not so many that look on them, and God hath not set them for a light, as he hath done the Preachers. And the reason why the Preachers are many times overcome, is this, because the enemy doth bend all his forces against them, not unlike the enemy of the Israelites, who said, *Fight neither against more or less, but against the King of Israel.* So our enemy the Devil, he fighteth neither against more or less, but against the Captains of the Church; namely, the Preachers; for he knoweth, that if they be once overcome, then the whole Army will soon be confounded and brought to nought. Be you all upholders of them, which by no means can be done, but by

prayer:

prayer: for as our Preachers should pray for all, so all should end up their prayers to Almighty God in the name of his Son, to send his holy Spirit into the heart of his preachers, to sanctifie them throughout, that they may be holy in body and mind, following the example of our Saviour Christ, who said to Peter his Apostle, whom he had appointed to be chief Preacher to the Church of the Jews, *Peter, Peter, Satan hath desired to winnow thee like wheat, but I have prayed that thy faith fail not.* Again St. Paul appointed by the Son of God to be chief Preacher to the Church of the Gentiles, witnesseth of himself saying, *The messenger of Satan was sent to buffet me, but I besought the Lord Jesus that*

that he might depart from me. Now in these two great combats made between the Devil and the dear Children of God, ye see that prayer is the weapon whereby the Tempter is overcome. Wherefore I earnestly intreat you let your prayers alwayes be sent up to God, through Christ, for the Preachers, and all such as are in high places, that so they continuing firm and stedfast, your faith may by them be more confirmed.

And the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be with you all, from this time, even unto the end of the World.

*Amen.*

*FINIS.*

Church, in answer to Mr. John Bay.  
Doctor Twisse of Predestination in answer to  
Mr. Cotton.

The Swedish Intelligencer containing the prin-  
cipal Passages and Actions, done in the  
best parts of Christendom.

Virgil translated Grammatically by John  
Birney

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